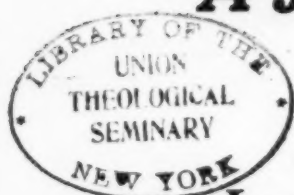


The CHRISTIAN CENTURY

A Journal of Religion



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Facing Tomorrow in China

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The Story of Christianity

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Two Approaches to Unity

An Editorial

Fifteen Cents a Copy—June 2, 1927—Four Dollars a Year

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The CHRISTIAN CENTURY

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EDITORIAL

A GRADUATE student in a university based his Ph.D. thesis on the results of a questionnaire by which he undertook to find out why college students pray. Perhaps one should be grateful for the evidence, or even for the tentative hypothesis, that students do pray. A

Why Do Students Pray?

headline writer, scenting the opportunity for a sensational head to what was not a very sensational story, summed up the results with characteristic vividness and brevity: "Bunions, Love, Exams Make Students Pray." This summary of the motives for prayer is not so bad. Generalizing upon these specifications, one may say that these are the chief reasons why anybody prays, at least so far as concerns prayer in the interest of the supplicant himself. "Bunions." That is to say, personal suffering. One needs no extreme theory about the unreality of evil or the magical influence of the divine mind upon the human body to feel that, somewhere in the universe, there is either a store of vitality which may, in some undefined way, be available to supplement the ministrations of medicine or a center of power from which may be drawn strength to meet the crisis. People do pray when they are sick. Still more do they pray for their sick friends.

"Love." What more urgent impulse to prayer than hunger of the heart, the conscious need of companionship, or the emotional overflow of exultant joy when heart finds heart and a personal relationship seems transfigured into a cosmic event. "Exams." Not only at the end of academic terms but now and again in the experience of everyone come crises, the meeting of which requires the summoning of all one's accumulated resources of wisdom, of fortitude, of energy. Life cannot be ironed out to a plateau of unvarying levels. It has its valleys of depression and its peaks of difficulty for which one's individual powers appear obviously inadequate. After our graduate student has gotten the approval of the department on his thesis on "Why students pray" and has passed the last examination that any university can ever ask him to take, he will find examinations still recurring from time to time. Probably he will pray himself when he confronts them. Yes, "bunions, love, and exams." Not so bad—for a headline writer.

Canadian Churches Adjust Property Difficulties

WHEN THE UNITED CHURCH OF CANADA was brought into being on June 10, 1925, it was agreed that the non-concurring Presbyterian congregations were to be given whatever sums of money or share of property might represent their equity in the denominational inheritance. The determination of this equity was referred to a commission, three of whom were nominated by the United church, three by the non-concurring congregations, and three to be appointed by these six, or, in default of any agreement, by the government of Canada. The commission was constituted by agreement and the decisions have been reached in the main by agreement. The equitable division of mission fields and property was easily accomplished for the non-concurring congregations—we use the term adopted by the commission—sought no very heavy share of the responsibility in these fields. The adjustment of claims in the purely financial field was not so easily accomplished, for the provincial legislatures had tied the hands of the commission by giving to the non-concurring congregations two of the most expensive college buildings. In the end the commission adjusted the whole matter by determining the equity of the Presbyterians at thirty-one per cent of the total denominational property instead of the forty-three per cent which had been suggested. As such heavy drafts had

already been made on the total by the cession of the two colleges, the commission awarded to the non-concurring body only twenty-two per cent of the investments available for missions.

Property Decision Eases Strain

EACH COMMUNION has obtained what it most sought for. The Presbyterians have the costly college buildings and the United church has the means for carrying on the work of the church in Canada and overseas. The latter body now proposes to spend nearly two million dollars in the extension and equipment of Victoria university for the increased theological work devolving upon it for the larger church. The amicable settlement is welcomed by everyone as closing the incident. To show the amelioration of feeling between the two churches, one notes that the board of missions of the new communion graciously sent a letter of sympathy to the mission board of the United church on the occasion of the distress attending the great body of missionaries in China who have previously represented the old undivided Presbyterian church in Canada. The elimination of dispute over property allows both communions to go on with their work without worrying about the possible loss of the missions on which work was being bestowed. The final steps have already been taken and the non-concurring congregations have paid over to the United church the sums hitherto expended by this church for the maintenance, since June 10, 1925, of the missions ceded to the Presbyterians. On all sides little indications of awakening fraternity and goodwill are appearing. The price of the union has been paid and the realization of its purpose is before the United church, while the non-concurring Presbyterians will also be free from the struggle to get what they regarded as their rights and so be able to devote their whole energy to constructive spiritual work. Various scriptural references as to the wrath of men and similar matters, occur to mind.

No Single Sovereign Remedy for Crime

NEXT to the delusion that all wrongs can be righted by the adoption of some saving formula is the fatuous notion that the admittedly bad crime conditions in this country can be remedied by the adoption of some single reform. The truth is that all social and moral conditions, whether good or bad, are the resultant of many factors. When a man who has been conspicuously successful in business undertakes to tell in a word what is the "secret of success" and ascribes it all to "always being five minutes ahead of time," or to getting up at six o'clock in the morning, or to starting a savings account when he was a boy, he is simply demonstrating that, while he knew how to succeed, he does not know how to analyze the conditions by which he attained success. No one habit or device is a guarantee of success. Likewise no one thing can prevent failure, or cure crime. The recent New York city conference of charities and corrections agreed that it was hopeless to look for the remedy of present bad conditions by a panacea. If we could

find the cause of crime, perhaps we could find the cure. But we must look not for the cause, but for the causes. Poverty, inordinate desire stimulated by example of extravagance and by advertising and display, commercialized recreation of degrading sorts, bad housing, lack of playgrounds, congenital low mentality—all these and other factors must be taken into account. Preventive measures for those who are only veering toward crime, constructive measures for those who are still in the age of innocence, curative and repressive measures for those who are far gone in evil ways, perhaps anticipatory measures for those who are not yet born, all must enter into a program for the cure of crime. There is no royal remedy. Even if the king's touch could cure scrofula—which it could not—there would still have been a thousand other diseases to be treated. No complex condition is ever either produced or cured by a single and simple remedy, much less by a formula.

An Unappreciated Honor

OAHU is the name of the largest island in the Hawaiian group. On it stands the city of Honolulu. Recently the navy department announced that one of the six gunboats it is building to add to the fleet on the Yangtze river in China would be named the Oahu. Evidently this was intended as an act of courtesy which would evoke sentiments of pride and gratification among the patriotic citizens of our mid-Pacific territory. But if so, the navy department guessed wrong. "Naming a river gunboat in China after one of the islands of Hawaii," says an editorial in the Honolulu Star-Bulletin, "is something of an honor for this territory, but it is not likely to cause an undue rush of pride to the head." And with that discouraging introduction, this most influential of Hawaiian newspapers goes on to say: "There are a good many people in Hawaii who are out of sympathy with warlike demonstrations by the United States navy in Chinese waters, particularly with the present dispatch of warships and marines to Shanghai and other ports. Such people, having a high regard for the reputation of Hawaii as a center of international friendship, will not cheer at the thought that a gunboat named for one of the Hawaiian islands is cruising Chinese rivers on belligerent missions. These objectors may, however, take consolation in the thought that such of the people along the rivers as can read English will have little idea whether 'Oahu' is in the Philippines, Samoa, or Timbuctoo." Which, coming from Uncle Sam's mightiest military and naval outpost, is of more than passing interest.

Factions Bring Floods, Strikes Bring Drouth

WE KNEW IT WOULD come but it has appeared in a form which varies from the usual type of theological interpretation of natural calamities. Just about the time when we were publishing a paragraph on "Avenging wrath and floods," there appeared in a St. Louis paper an explanation of the present floods and of a series of other weather disturbances which attributes them to the "enmity, strife and hostility which exist in the hearts and minds of people in any locality." A flood in Kansas City twenty-

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five years ago was brought on by the teamsters' strike. A drouth in Colorado in 1908 was superinduced by a fight between the farmers and the sugar manufacturers over the price of sugar beets. The drouth in St. Louis county last year is ascribed to the controversy over the extension of the city limits, and this condition has been more recently complicated by a dyers' and cleaners' strike. Southern Illinois has brought the flood upon herself by the strife of Klan and anti-Klan factions, the wets and the dries, and the coal miners and operators. "In any locality where there is contention between two factions of people, that community has to pay the penalty with either a drouth or a flood." The author of this theory says that he feels compelled to hold it because he is a religious man. We think he would be a still more religious man if he believed that the general manager of the weather was at least as much interested in the justice of a contention as in the mere fact of its existence. Somehow we can not feel much respect for a God who, whenever he sees two parties engaged in a controversy, drowns them both out without regard to the merits of the question.

Immortalizing the Unknowns

EVER since the legislature of California passed a resolution to place statues of Thomas Starr King and Fra Junipero Serra in statuary hall, at Washington, protesting citizens have been objecting to the first mentioned candidate on several grounds. He was not a native Californian. (Neither was Junipero Serra, for that matter. Neither was anyone else who contributed to the making of the commonwealth in its early days.) He lived in California only three years. He represented a political, and to some extent a partisan, interest. To these expressed objections might perhaps be added the weight of the inarticulate protest of those who never heard of him and do not like to admit it. There are two things so radically wrong with statuary hall that they make it more ghastly than a morgue. One is that many of the figures are so badly designed and cut that they seem to sound the utmost depths of atrocity in bad sculpture. They do not quite do that, for some of the Italian war memorials are really much worse. But these are bad enough; not all of them, of course, but so many that a visit to the gallery is a painful experience. The other is that a large per cent of the men honored by inclusion in this hall of fame have no fame. They were worthy citizens in their day and doubtless deserved the grateful memory of posterity, but they will not get it by the simple process of erecting their marble effigies in the company of Washington, Lee, and Webster. It is, in fact, almost an affront to the memory of a good and useful man to put him in a position where the observer of his marble effigy, asking indifferently, Who was he and what did he do? either can find no answer or straightway forgets it. Cato was right. It is better that people should inquire why one does not have a statue than that they should ask why he has one. Even great sculpture can scarcely preserve more than the name of its subject. Of those who know by name and admire the heroic figures of Colleone and Gattamelata, how many know who they were or what they did? The fame of their statues does not give

fame to the men, but rather seems to render conspicuous and permanent their lack of it. The main-order sculpture in statuary hall will at least never do that.

Saving the Country By a Formula

WE ARE asked to give sympathy and support to a movement to save our civilization by amending the preamble of the constitution of the United States to make it include a recognition of the kingship of Christ. The proposal is to introduce the words, "devoutly recognizing the authority and law of Jesus Christ, the Savior and King of nations." With all respect for the piety and patriotism which motives this suggestion, we do not give it either sympathy or support. One reason for this is that the description of Jesus Christ as the Savior and King of nations is so inadequate and so at variance with his own conception of his function as presented by the whole record that it amounts to a misrepresentation of him. Another is that, whatever may be the truth about the station and function of Christ, it is not historically true that the organization of this government was based upon a recognition of his "authority and law," nor is it true now that the people of the United States desire to exclude from the exercise of public office or from participation in the rights of citizenship those who do not recognize the authority and law of Christ as the king of nations. And a third is that the proposal illustrates in its extremest form the delusion that the adoption of a religious formula will make this a righteous nation. Jesus Christ was once elected "King of Florence." But it did not help Florence greatly, though in that case it was followed by specific legislation designed to give legal force to what were conceived to be the laws of Christian conduct. In this case it does not appear that any specific laws are contemplated to improve the social or personal morality of the country. The government is not going to "stand or fall" by reason of having the formula inserted in the constitution or left out of it. Nothing could more perfectly illustrate the futility of depending upon words and phrases for salvation.

Roland Hayes Will Build a School

ROLAND HAYES, famous Negro tenor, will build a school for his people near Calhoun, Georgia, where he was born in a little log cabin. It will be a memorial to his mother who gave him rare devotion in his difficult efforts to acquire a musical education. He says, "I want to build something as enduring as her great gifts to me." He states that he does not "aim at impressiveness in building or equipment—all that must be secondary to the standard of instruction provided." In this, as in his attainment as a singer, Roland Hayes is himself an inspiration to his race. As an artist he is an example of what a black man can do, and as a philanthropist he offers his people a model for the use of success. In both he becomes one of the finest influences possible toward the breaking down of race prejudice and for the building up of faith in the ability of his race. He proves that there is no color line in art. In the north great audiences of whites and blacks sit together without grouping or segregation when he sings, and in the south

they gather in large numbers, vying with one another in doing him honor, sharing the seating of the house in a manner that shows no preference to the white race. Mr. Hayes is a symbol of the progress of his race in this country. What he is doing in music, Countee Cullen is coming to do in poetry, and Professor George Carver has already done in science. The list of Negroes who are doing notable things in education, scholarship and authorship is growing to be a long one. Their progress in business is not less notable. There are now seventy-three banks, four of which are in the million dollar class, owned and conducted entirely by Negroes. They manage thirty-five insurance companies with assets of more than two hundred million dollars and with more than 1,100,000 persons insured. More than 700,000 Negro families now own their own homes.

The Government Reorganizes Prohibition Enforcement

AS INTENSE an inside agitation as Washington has recently known comes to an end with the appointment of new heads for the federal prohibition enforcement service. The final showdown found Mr. Mellon, with various temperance organizations and executives, on one side, and the anti-saloon league on the other—Mr. Mellon has won. The anti-saloon's nominee for chief enforcement officer, Mr. Roy A. Haynes, is superseded in his acting incumbency of that position without even having a chance to present his resignation. But a sop is thrown to Mr. Wayne B. Wheeler by securing, at the same time, the resignation of the assistant secretary of the treasury, General Lincoln C. Andrews, who has never been able to get along easily with the directing genius of the league. The new appointees have good records. Both are said to be personal dries. As lieutenant-governor of the state of New York the new assistant secretary, Mr. Seymour Lowman, won the confidence of the dry forces in that state. It was, in fact, as successor to Mr. Haynes that such bodies as the Methodist board of temperance took up the name of Mr. Lowman. Mr. Mellon was ready enough to recognize Mr. Lowman, as events have shown, but he had other plans for the enforcement service. From effective but inconspicuous service in a technical bureau he has promoted Dr. James M. Doran to the fighting post. After his years of service within the department, Dr. Doran may be well equipped to obtain maximum results from the service which he now heads. This upheaval in the prohibition end of the government has taken place, and the new men take charge, without a word of even perfunctory support from the white house.

The Perfect Adventure

EVERY SINGLE ELEMENT in Captain Lindbergh's flight to Paris is as it should be. Had a master novelist sought to construct a perfect adventure of the air, the story could not have differed much from this. The personality of the hero and his mother, the setting of the scene, the actual circumstances of the flight, and the outcome—who would change a syllable in the story so far recorded? To be sure, there will still be plenty of opportunities for this glorious boy to dash the legend which we

insist on making of him. We have had bad luck with heroes before—Grant, Dewey, Peary. But there is something about this hero that reassures us. He is too perfect a bird-man to become soiled with the sins of us groundlings. The way in which, while others wrangled over the division of possible spoils, or waited until intricate organizations could be perfected, Lindbergh brought his plane across the continent, and then, nonchalantly and alone, lifted it from the soil of Long Island to set it down on the soil of France, is in itself an earnest that, when our traffickings become too sordid about him, he will again be able to lift himself in safety above us to pure air. He has become, this boy of 25, the world's greatest hero. Perhaps he would be the first to laugh at the suggestion, but we insist on conferring the title. A broken, weary, disillusioned world needs heroes for its salvation. And these, we know, must come from a virgin generation. Lindbergh is the promise that they will appear. For the sight of this plane, flying alone as man has never flown before, and coming through storm and weariness and the pathless track of the night directly to its goal, is the assurance that youth will not be daunted by our failures but will navigate with confidence to goals that our tired and fearful eyes will never see.

Two Approaches to Unity

IT IS SIGNIFICANT that the year of the long awaited conference on faith and order, to be held in Lausanne in August, should also be the year of two promising movements in the interest of unity which begin at the other end of the problem. While the world conference is considering the conditions which would make possible a simultaneous advance along the whole line toward an ultimate objective of unity which lies beyond the boundaries of any present reasonable hope, the Congregationalists, Universalists and Christians are taking definite steps toward a smaller but proximate goal.

The Lausanne conference contemplates the assembling into one great conclave of representatives of every Christian communion that is willing to send representatives—and almost all except the Roman Catholic will do so—to face squarely the issues of faith and polity upon which they are divided and see just how much of their differentialia consists of accumulated manners and customs, habits of thought, and dispensable peculiarities, and how much of them they are prepared to defend as of the essence of the faith. It is a foregone conclusion that the obstacles to union will not melt away by any magic, even though the spirit of fraternity is as notable and as gratifying as it was at Stockholm. The episcopal bodies will continue to insist that the historic episcopate is indispensable to a legitimate church, the free churches will continue to demand the liberty of prophesying, the immersionist bodies will not abandon their insistence upon immersion, and the theologically conservative will continue to maintain that the Nicene creed presents an irreducible minimum of doctrine.

No one expects these divergent convictions to be either compromised or abandoned. And yet the conference is greatly worth while. It will produce no formula by which to attain a world-wide unity of the church, but it will both

express and intensify the world-wide consciousness of the urgent importance of unity. It will dramatize that great hunger for a larger fellowship which already exists in the hearts of the most Christian Christians in all communions, and it will perhaps point the way to some next step which can not be envisaged until this one has been taken.

The national council of Congregational churches, which is assembling at Omaha as these lines are being written, will have before it for consideration two proposals looking toward union, one with the Universalists and one with the Christian denomination. The first of these has already been the subject of much discussion, mostly favorable. The second has received less attention, perhaps because there is a less general understanding of who and what the "Christians" are.

The Christian denomination resulted from a number of movements which originated independently in the early years of the nineteenth century in New England, North Carolina, Virginia and Kentucky, and which were soon drawn into a common organization by the discovery of the identity of their aims. Dissatisfied groups in the Baptist, Methodist, and Presbyterian churches, revolting against what seemed to them to be the needless rigors of the Calvinistic theology, the autocracy of Methodism in the Asbury period, and the speculative nature of orthodox trinitarianism, presently united to form a communion which stressed the simple facts and words of the gospel in contrast with the doctrinal elaboration of the creeds, the independence of the local congregation as against the over-head authority of larger ecclesiastical units, and the liberty of the individual to read and interpret the Bible for himself.

One of their most notable leaders was Barton W. Stone of Kentucky, whose experience in the great "Cane Ridge meeting" in 1804 was the turning-point in his career. He was constantly under fire from the orthodox on the charge of being a unitarian because he refused to be called a trinitarian. But no, he said, he was not a unitarian either. He was simply a Christian. He was willing to say about Jesus anything that the New Testament said about him, but since it said nothing about trinitarians or unitarians he declined to be classified by those categories. Since he would not accept the formulations of trinitarianism and would not admit that he was a unitarian, he must be a secret unitarian, seeking surreptitiously to introduce damnable heresies under cover of biblical phraseology. So he was the target for pamphleteers who wrote of "Crypto-Arianism" and of "Sabellianism Unmasked." It seemed quite clear to the theological minds of that day that a man who stuck to biblical terminology and refused to deduce definite and authoritative doctrines from it must be hiding something that needed to be unmasked.

Mr. Stone and many of his followers later joined forces with the Disciples, who were just then becoming a communion separate from the Baptists. The New England group was largely absorbed in the Unitarians, with whom they did have an intellectual affinity though Mr. Stone did not. The remainder have continued their independent course, an evangelical body, rather conservative in their general point of view with reference to the problems which are now living issues, but always maintaining the principles of individual liberty and congregational independence.

The recommendations of the joint committee, which have already been approved by the Christian convention and which will come before the national council of Congregational churches for action, propose no sudden or mandatory movement for immediate organic unity, no general merging of churches, and no unification of missionary agencies. As in the case of the Congregational-Universalist rapprochement, what is proposed is the cultivation of mutual acquaintance. It is as though the joint committee had said: It looks to us as though these denominations might be near enough alike to unite if they knew each other better; let us get better acquainted and find out. If there are obstacles in conviction, temperament or confirmed habits of thought and action, acquaintance will make that evident. If there are no obstacles except those which come from lack of acquaintance, acquaintance will remove them. The promotion of such acquaintance is largely a local matter. It will go on best where both groups are represented in the same community.

It is this consideration which makes this approach to the problem of church unity precisely the counterpart of that of the Lausanne conference. That is general; this is specific. That deals first with denominations as wholes; this deals first with communities and congregations. That starts with the consideration of creeds and politics; this begins with personal acquaintance and local cooperation. Both are legitimate methods of procedure. It is like driving the bore of a tunnel from both ends at once. The two shafts will meet, if the engineering work is well done and if the digging goes on patiently and energetically.

It would be easy enough to specify certain diversities of temperament, training and emphasis in these three denominations—Congregationalists, Universalists, and Christians. But why specify differences which appear to be superficial when there are deep and significant similarities? Each of these is a congregational body. Each has the same general conception of the nature and structure of the church. Each has developed certain particular mechanisms of cooperation, but each is essentially a brotherhood rather than an ecclesiasticism. None of the three considers any sacrament, administered in any special way, as essential to Christianity or to church membership. Each is a tolerant group, non-creedal, and already containing within itself as wide a variety of theological thought as can be furnished by all three together.

Perhaps the next great step toward Christian unity will be a union of the tolerant denominations. Of all the categories by which denominations, or religious individuals, may be classified—liberal and fundamentalist, liturgical and non-liturgical, Catholic and protestant, congregational and ecclesiastical—the one that best lends itself to re-alignment and unification is that of tolerant and intolerant. Intolerance is not here used as a term of reproach, but simply as a description. Of course every intolerant group is intolerant of the things which it considers intolerable according to its standards. Intolerant liberals cannot endure those attitudes which seem to them too irrational to be consistent with intelligent Christianity. Intolerant conservatives cannot tolerate opinions or practices which they believe to be contrary to divinely given authoritative standards. Such intolerance does not imply a desire to persecute, but only to

exclude. It becomes significant with reference to the problem of unity when it is directed against beliefs and procedures to which other groups are inflexibly attached. To argue against inflexible attachments to principles and practices would be to deny the very principle of religion. Tolerance requires no such fatal sacrifice. It requires rather the ability and disposition to live on terms of Christian fellowship and cooperate in the promotion of Christian enterprises with those of differing opinions.

The tolerant can unite. The intolerant cannot. Sooner or later the tolerant will.

The Bell and the Lights

A Parable of Safed the Sage

ONCE UPON A TIME there was a Judge, whose Bench was in the City but whose Bed was in a quiet Village with no very Modern Inconveniences. And the Judge had a friend who was President of an Elektrik Light and Power Plant.

And the friend visited the Judge, and said unto him, That is a fine old Knocker thou hast upon the Front Door, but thou mightest just as well have an Elektrik Bell that would ring in the Kitchen.

And the Judge inquired, saying, Where could I get the Juice?

And the friend said, A very few Dry Batteries would take care of that.

And the Judge became interested, and he got some Wire, and some Dry Batteries, and an Elektrik Button, and he did his own Installation, and he soon had a Bell that would ring in the Kitchen when the Button was pressed at the Front Door.

And he said, This is Fine.

And he got to studying about Electricity.

And he said, I might just as well have Elektrik Lights.

So he bought some more wire, and a lot of Dry Batteries, and he bought some Elektrik Light Bulbs. And he bought another Button.

And when he had Tinkered Sufficiently he pressed the Button, expecting that the whole place would be Flooded with Light. But there was no Deluge.

And he Tinkered Some More, and he got no Light.

And he wrote a Letter to his friend, the President of the Elektrik Light and Power Company, and inquired, saying, Why is it thus, and what is the cause of this thusness?

And the President of the Elektrik Light and Power Company replied, saying in his Epistle:

My dear Judge: When thou art as old as I am, thou wilt learn that it requireth Much More Power to Produce a Light than it doth to Make a Noise.

Now when I heard this Truthful Story, I said, The Judge is not the only man who should hear that Epistle. The world is Moderately Full of men who have not yet learned that Distinction.

For I hear Many Orations, and much Speaking, and I do not always learn Wisdom from that which I hear. And I know that Many men have not yet learned that it doth require more Power to Produce Light than it doth to Make a Noise.

Spring's Answer

I HEARD God calling
And I came.
His Sun signalled me
With its flame.
His Wind called me
With its song.
His Birds said they had been waiting
Over long.
His little Brooks ran tumbling
Down the hills,
Luring me with laughter
Of rocky rills.
His Grasses, yellow-green,
Standing in the sun,
Held up their fingers
For me to come.
Heart of Oak and heart of Pine
Beat a faint tattoo—
Flowing sap in bole and bud
Climbing up anew.
Till at last the summons
Set my heart aflame—
I heard God calling,
And I came!

EDWIN OSGOOD GROVER.

The Difference

FROM life's bonfire
With bare hands,
Impetuous youth
Snatches brands.

To stir the embers
Of old loves,
Age, grown cautious,
Puts on gloves.

ETHEL ROMIG FULLER.

Flower Gathering

I HAVE seen them gather flowers,
Old men, whom the mellowing hours
Have made as snows;
They stoop to steal the lupins' blue,
The lupins that their childhood knew;
Though heaven knows
Their backs are much too stiff and sore
For gathering flowers any more!

They bear armfuls of light away
While breezes lift the scent of May
Across the hills,
And spend their perfume for the hour.
But old men treasure every flower
As gold. It fills
Their hearts with poignant joy to know
That flowers, too, spring out of snow.

CRANSTON LE ROY STROUP.

A Pastor Views Religious Educators

By John M. Versteeg

LET THEM both beware! Both Dr. Mathews and Dr. Betts! Then let us beware. Both Dr. Mathews and Dr. Betts are great men; great teachers; great churchmen. I am sure of this, though I have never seen either of them. But the work and writings of both have inspired and instructed me, as they doubtlessly have many others, and my correspondence with Dr. Betts, while at work on one of the textbooks for his Abingdon weekaday series, was especially delightful. I intend no disrespect to either, therefore, when I question whether either of them is in just the position to judge the issue in religious education fairly. To my thought, only one in the pastorate can form an accurate estimate. Likely, I am not that one. But eleven years of it—seven in churches with “staffs”—have given me some opinions. Since, as Dr. Betts says, “religious education needs criticism possibly more than any other one thing,” I should hate to see it get off as easily as it does with either of these worthies. As for us in the pastorate, we have had a deal of criticism—and can stand more! It is, at least, some sign of hope for religious education that it is now beginning to be brought “under review.” On the “staffs” with which I worked, four women and two men, while variously classified, were actually directors of religious education. If it should be deemed strange that I should encounter so many of them in so brief a time, let me hasten to add that several of them felt the call to come up higher! Only one was “fired.” The others were as good as the average—possibly a little better.

MINIMIZING THE CHURCH

Stimulated by the two Christian Century articles, I indulged in a bit of case study in the quiet of my study, and here are the results: Did they “minimize the church as an institution?” Five out of the six did, but in varying degrees. When it came to cooperation in securing church membership, all of the women strove to line up the children for worthy participation in church relationships. With the men, the reverse was true. Both of these men were gentlemen. What was the reason? My own explanation is that they fell victim to a compensatory-complex, which the schools that trained them had done much to aid and abet. Mark, I do not blame these men. Had I been in their situation, I might have been similarly afflicted. I am just reporting my findings. They had so “sold” themselves on the proposition that their work exceeded in importance that of the pastor or any other worker, that they naïvely created the impression that one had but to sit at their feet to be adequately religious. They put *their* religious education above *the church's*. Indeed, like Dr. Betts, they felt that the church's did not amount to much. For further explanations as to why the women, similarly trained, should have had a different conception of their task, we respectfully refer the reader to the findings of the Freudians!

Both of the men, and one of the women, considered themselves superior to pastors. The men were generous enough to make an exception in my case; the lady's judgment was unrelenting; it took me in with the rest! The brilliant state

secretary of a council of religious education probably reading his own ability into others, assured me that the people going in for religious education are, on the average, superior to those entering the ministry. Fifty per cent of my associates would have agreed with him. Dr. Betts, in gentleness, spares the ax!

INDIFFERENTLY EDUCATED

Five of the six were indifferently educated. Of course, they had degrees, although the one who received the highest pay, at the time, had the fewest scholastic recognitions. Their training permitted them only to run in well-defined grooves; they lacked skill in initiative. Besides, they had some pet ignorances. They knew the Bible, but not the philosophy of religion (which is probably what Dr. Mathews had in mind when he spoke of “theology,” and what Dr. Betts had out of mind when he ridiculed Dr. Mathews' statement). They needed nothing so much as a clear notion of comparative religion. One of them knew nothing of philosophy. (He does now.)

Most of them over-emphasized technique. The young folks had done their best to shock the old lady, but evidently without success. Finally one of them ventured: “I suppose we shock you terribly.” “Not at all,” replied the old lady, “but I think your technique is very bad.” So it was with them; very! (So it is with new preachers.) These naturally put technique above spirituality.

Every one of my directors—and remember, please, that they really meant to be good—was, so far as I could detect, reactionary in his or her social views. I labored with them—happily not without success—until I have actually felt that I have been a Christian missionary to directors of religious education! That I cannot be alone in this lamentable discovery may be seen from a recent conference report: “We caution our churches employing . . . directors of religious education to engage only those who are alive to the social implications of the gospel of Christ, lest their very agility in pedagogical technique should nullify those spiritual advances for which our fathers and we have contended at such sacrifice.”

Three of the six had the ex-cathedra spirit. How they did resent criticism!

WHO'S THE BOSS?

These observations recorded, let me venture some further opinions. In a church, somebody has to be the boss. No “either-or,” any more than in government, on the supreme court bench, or in a business concern. For a unified program, there must be central authority. The question is, Who should be it? Should the director of religious education? Dr. Betts simply hints. He quotes approvingly the California preacher who said to his educational minister: “Your task is perhaps the greater, since it deals mostly with youth.” But not all preachers would or could be so modest. For one thing, many a pastor is a director of religious education, and knows the job thoroughly. For another thing, few pastors are willing to concede that their ministry is not

genuinely educational. Of course, that may just be a defense-mechanism, but there you are! This, then, is the real question: Is the educational task, as now conceived and exhibited by directors of religious education, the greater? I cannot hope to discuss that here. But it is some gain to get this question out into the open. Much as many of us root for religious education, and hope for its largest expression and expansion, the work of directors of religious education reminds us a bit of the specialist who came to the end of his life, feeling that all of his days had been spent scratching in a tiny corner of a forty-acre field. Besides, we can think of specialized activities indirectly of infinitely more benefit to youth than the work of directors of religious education. Would that the church paid these more attention!

Closely akin to this question is that of the priority of worship. That, too, cannot be settled here. But protestantism ought to answer it, and that speedily. There are many of us who feel that organized religion stands or falls with public worship. To that extent, we agree with the Roman Catholics. So far as my observation goes, the attempts on the part of directors to make the youngsters expert in worship is, up to date, pathetically inadequate. That is all the more reason why they should go on, making experiments. Some day something of value will come of it. God speed the day! But here is the crux: Many directors of religious education feel, or create the feeling, that the worship period of the church school either is superior to, or a fair substitute for public worship in the church. Many of them confess a distaste for sermons, since they are not pedagogical. As if that were the true objective of a sermon! Well, until it is conclusively demonstrated that their periods and methods of worship are superior to church services and of the same importance psychologically, many of us will continue to beware of the directors who beware of us.

And the content of these varying modes of worship ought to give us pause. True, Dr. Mathews ought to be more charitable toward psychology. Yet who shall deny that even

those directors who do have a sizeable conception of psychology, and none too many do, are infected to a considerable degree by extreme behavioristic views, or are, at least, flabbergasted by them? By no stretch of the imagination can such a mental condition be conducive toward Christian worship. All of which has bearing on the qualification of the directors to train youth in worship.

To get into a Methodist conference, one has to face what is irreverently called "the smelling committee." One may have all the training required, and to spare, but here his character, his adaptability to the task in hand, is gone into. If there could be some such personnel department for directors, it might give the church the confidence in the calibre of its workers in this field which it needs, and which it never can get from the mere recommendation of some high-brow council secretaries.

A WORD OF PRAYER

In closing, is a word of prayer in order? Dear Lord, save us from pastors who know so little of religious education that they do not even know when school keeps. And save us from those directors of religious education who, with significant mien, command us to walk in all their ways, or be anathema as back numbers. Lord, deliver us out of their hands! Save us from their frills and fads, and save them from their own conceits, and us, Lord, also. May we have skill to distill the irreducible minimum of genuine contribution they have to make. Let not the worship of thy name be destroyed in the name of "departmental worship," and prevent them from making the church, and other forms of ministry than theirs, of little or no reputation among youth. And, Lord, if thy church must be crucified by either, suffer us to be impaled upon the theology of the fundamentalists, rather than upon the papal mandates of the specialists. For then we shall at least have the honor of being crucified for the same reason thy Son was, and not for some novel reason unknown even to him, but well known in and about the precincts of education. So mote it be. Amen.

What and Why in China

By Paul Hutchinson

IV. Sun Yat-sen

SO MUCH of glamour, so much of mystery, surrounds the name of modern China's hero that it will be well to give one article entirely to him. It is probable that more Americans know the name of Sun Yat-sen than any other Chinese save, perhaps, Confucius. But who was he? What sort of a man was he? And what did he actually accomplish?

There are a number of books about Sun Yat-sen. None of them have much value, except as the tributes of indiscriminating and ecstatic eulogists. It is probable that no worthy life of this great Chinese patriot will be written until some Chinese writes it. And then, if he tells the truth, the same sort of harsh things will be said about him as are

now being said about the writers whose biographies of Washington try to include all the facts. For Sun Yat-sen was one of the most contradictory and baffling persons who ever gained world fame.

Sun Yat-sen—who, by the way, is generally known among Chinese as Sun Wen—was born in that south China which has always been most cordial to liberal ideas. As a boy he lived in Honolulu, and was educated in a mission school there. Later he returned to China, where he became the first graduate of the college of medicine in Hongkong. He remained in China until 1895, by which time the Manchu authorities had made up their minds that he was doing a lot more political plotting than pill prescribing. He managed to get out of Canton just in time to miss an engagement with the lord high executioner.

From that day Sun became a wanderer on the face of the earth. Part of the time he was in America; part of the time in England; part of the time in Malaysia; part of the time nobody knew where he was. Once he was abducted in London and whisked into the Chinese legation, from whence he would undoubtedly have been transported to the next world had he not managed to smuggle out a note which brought prompt interference from the British authorities. The Chinese minister was given to understand that Chinese methods of dealing with political plotters were not *au fait* in England. There was, in other words, no reciprocity about the extraterritorial system.

SUN'S SECRET SOCIETY

Sometime after the opening of the present century Sun Yat-sen organized a secret society, the purpose of which was to overthrow the Manchu dynasty. For years this plot was hatching under cover in every Chinese settlement outside China in the world. It was timed to come to a head in 1912. Sun Yat-sen went chasing up and down the earth gathering recruits and—what was more important—money. America and Malaysia proved his richest fields for solicitation.

Then, as we have seen, the revolution went off prematurely in China in October, 1911. Sun was in the United States when the news reached him, and immediately started on a tour that included Chicago, New York, London, Paris and Singapore to rouse the clans. From Singapore it was but a step to his native Canton, and from there but another step to Shanghai. It was Christmas eve, 1911, when Sun landed in that city.

Sun Yat-sen found the stage well set for his re-entrance into his homeland. The republicans had just captured Nanking, and established their provisional government there. Almost without exception they had been members of or in touch with the secret society of which Sun was the founder and head. They regarded him as the true father of their revolution, and took it for granted that he would immediately take over the reins of government. This he did, being inaugurated at Nanking as provisional president.

SUN RELINQUISHES PRESIDENCY

Then, as we have seen, in the readjustments between the old order and the new, the Manchus and the republicans, the conservative north and the liberal south, Sun stepped out of office to allow Yuan Shih-kai to become the first permanent president. His act of renunciation gained for him added acclaim in China, and a new measure of world interest. But he had cause soon to rue it.

Sun Yat-sen hoped to see introduced into China party government on the western model. He had, in his old secret society, the material for one party, which immediately came out from under cover and announced a party program under the name of the *kuo-ming-tang*. You can translate that in any way you please. The three characters mean, in order, 'country,' 'people,' and 'party.' A people's country is the Chinese equivalent for a republic. So you can call the *kuomingtang* the Chinese republican party, if you want to. It is, at least, the only true political party—as we know those organizations in the occident—China has known. It has existed, with varying fortunes, ever since Sun founded

it. And it is very much in the news dispatches these days, for it looks as though it had a chance to establish itself in control of the government of China. If it does, it will be interesting to see to what extent it permits or encourages the formation of other and rival parties.

Less than two years was all that Sun and his *kuoming-tang* followers needed to discover that they had been duped by Yuan Shih-kai. Accordingly, in the summer of 1913, they raised the standard of revolt in Nanking. However, the country did not rally to them as they had hoped. Presently they were forced to surrender Nanking. Nanking, for the sin of having given the opponents of Yuan refuge, was treated to a sacking which far outdid in savagery the events of March, 1927. The difference was that, in 1913, the Chinese were almost the sole sufferers, while this year foreigners were killed and foreign homes looted. Sun and other prominent leaders of the party fled for their lives to Japan.

Sun Yat-sen laid low in Japan until Yuan made his ill-fated attempt to establish himself as emperor. During that period he was involved in some putative deals with the Japanese, which caused some Chinese to question the purity of his patriotism. But Sun's explanation was like that which Lenin gave to the Russian revolutionists when taxed with taking money from the Germans. It made no difference to him, he said, where he got his money, so long as he got it. But money he must have. Once he had it, he would use it without regard to its source.

SUN RETURNS TO CANTON

When Yuan had brought the uprising of 1915-16 on himself, Sun Yat-sen suddenly appeared in Canton and proclaimed the restoration of the original republic of China. All members of the first parliament (having been driven out of Peking long before that by Yuan) were invited to reassemble in Canton. But the adventure did not achieve great success. Yuan was brought down, but without Sun having contributed much to his defeat. The parliament was reassembled, but in Peking rather than Canton. And Li Yuan-hung, the vice-president who had been kept in confinement by Yuan and who now became president, seemed to be, for the moment, more of a popular hero than the veteran revolutionist in far-off Canton.

It would make this story too confusing to attempt to tell in detail all that happened to Sun Yat-sen during the next eight years. During this period the government in Peking, as has been shown, was gradually shaking itself to pieces. But Sun did not gather power in a ratio anywhere near that by which his Peking opponents lost it. He was altogether too erratic a man to be able to do that. Sometimes he had a strong group of supporters about him, and the government which he had proclaimed seemed to be gathering real strength. Again, he would so alienate support, even the support of his immediate associates, that he would be forced to flee from the city.

As nearly as I remember, Sun Yat-sen set up his rump government in Canton four different times between 1916 and 1923. The procedure in each case was about the same. He would enter the city, give out a declaration of principles, proclaim the new government with himself as president. Then, after a period of dealing with local issues, he would

employ such military forces as were at his disposal in an attempt to subdue some near-by province. Sometimes these expeditions made headway; sometimes they didn't. In any case, things would go about so far; then there would be a break between Sun and his followers. Sun would flee to Shanghai, where he would settle down at his home in the French concession, and await the next time to go to Canton and try again.

There are really only two events that need to be remembered from that period in Sun's career. Neither of them appeared of great importance at the time, but the effect of both will have international consequences for a long time to come. The first was when, in 1917, he made his passionate protest to Lloyd George against dragging China into the world war. It was really the United States which was most responsible for that act, but Sun still retained his affection for this country—which he then regarded as his model—and he placed the blame on Britain. He regarded the conception of the war as a struggle to secure the rights of weak peoples as a piece of bald-faced deception—as events have abundantly proven—and the determination to drag China into it as an international crime.

WHEN SUN TURNED TOWARD RUSSIA

The other episode came much later in his career when, in 1923, he demanded part of the customs revenue at Canton to support his government there. The foreign nations controlling the customs were turning the entire revenue over to the venal and tottering Peking government. With Sun in undisputed possession of Canton, he could not see why he should not have such income as the customs there brought in. But when he tried to levy on this source of revenue, an international flotilla of gunboats arrived on the scene. There were British, French, and Italian gunboats in the fleet, but by far the greater force was that brought to bear by the United States.

It was then that Sun Yat-sen lost his faith in the United States. And it was then, likewise, that his restless mind, ever searching for new sources of support, began definitely to turn toward the Russians. This international shaking of the big stick saved for a disreputable Peking government the duties collected at a single customs house, but it cost the nations that did it more than will ever be computed.

One other thing that Sun had a hand in while at Canton needs recounting. Canton has, for years, been engaged in a bitter commercial struggle with the adjacent British crown colony of Hongkong. With the coming of the period following the world war this struggle passed into that of an open, knock-down-and-drag-out fight, with both sides using boycotts, embargoes, and every other conceivable weapon, short of actual resort to arms. In 1921, a great strike broke out among the Chinese sailors on the ships in Hongkong harbor. Soon most of the shipping in the Pacific was tied up there. Sun actively fomented and supported this strike, which ended in the complete surrender of the shipowners, and inflicted on Hongkong the first of the commercial defeats which finally gave Canton a clear advantage in the struggle for commercial control of southern China.

THE DEATH OF SUN

In 1924 Sun Yat-sen left Canton for the last time. He left his son and others of the younger members of the Kuomintang in control of Canton, and of the province in which it lies, Kwangtung. The old reformer was more than ready to turn over the reins of the Kuomintang government to younger men, for he was tired and sick, and he had found it impossible to get along easily with others in the detailed business of governing. The government that had, at the moment, been set up in Peking following Wu Pei-fu's great victory over the Anfu clique, invited Sun to come to Peking to discuss the unification of the entire country.

Sun made a leisurely journey northward. He spent some time in Japan, where he made some of the most startling anti-foreign pronouncements of his entire career. When he arrived in Peking, the scene had so changed that there was little for him to do in the way of consulting. Besides, he was a sick man. He went into the Rockefeller hospital, where he was found to be suffering from incurable cancer. For three months he kept himself alive by his own indomitable will. On March 12, 1925, he died.

Peking has seldom known more excitement than during the hours while the funeral of Sun Yat-sen was being planned. In his youth, Sun had been a Christian, and as his death approached he had given detailed instructions for a Christian burial service. Mrs. Sun is a Christian, and several of the members of the family are likewise. But the Russian influence in Peking was against a religious service, and the Kuomintang party leaders felt that such a service would be impolitic. Moreover, the Anglican bishop of Peking, when approached, refused to be present at the funeral of the man whom he held to be responsible for the Hongkong seamen's strike! However, the Christian burial was finally held, with the Rev. Timothy T. Lew, dean of the theological school of Yenching university, officiating.

BEING DEAD, HE SPEAKS

The strange thing about Sun Yat-sen is that he is undoubtedly more powerful dead than alive. As an administrator he was almost a complete failure. Intensely egoistic, he never could brook criticism or any counsel opposed to his own. Men who were with him at various stages of his attempts to establish a government in Canton could—if they would—tell some weird tales of the way in which he would let his anger sweep him into the most ridiculous and indefensible actions. At a council one night, for example, he took umbrage at some decisions reached; withdrew; went aboard a gunboat in the river; and dropped a shell in the courtyard of the building in which his associates were still carrying on their deliberations! That was his way of registering dissent.

The best thing he ever did for the nationalist movement was to turn the government at Canton over to the younger men in 1924. From that hour, Canton began to prosper. Sun's own son, Sun Fo, transformed the city into a modern municipality, with the best local government in China. His military secretary, a young general named Chiang Kai-shek, began, with the aid of Russian instructors, to build a new army that was later to accomplish a military miracle of the first order. Within two years, the

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dream that Sun had fruitlessly followed since 1915—that from Canton a new national government might be launched—had been brought within sight of realization!

But if Sun Yat-sen did not have the qualities of a good administrator, he had other qualities which give to his name an increasing significance as time passes. He was the political agitator par excellence. He could take abstract ideas and give them expression in such a fashion as to fill the minds and capture the imagination of his countrymen. For that reason, since his death he has become almost a legendary, superhuman figure for most Chinese. Every Monday morning in all the schools in territory under control of the Kuomintang, the children stand as they do to salute the flag in American schools, and then, led by the teacher, recite the three people's principles mentioned in this "will" of Sun Yat-sen:

I, Sun Yat-sen, have served the cause of the people's revolution for forty years, in which my constant object has been to secure liberty and equality for our country. From the experiences of these forty years, I have come to the realization that, in order to reach this object, it is necessary to awaken the masses of our people, and to join hands with those countries in the world which are prepared to treat us as equals in our fight for the common cause.

At present, we have not yet completed the work of the revolution, and it is my sincere hope that all our colleagues will continue the fight for ultimate realization of our goal, in accordance with the plan for national reconstruction, the program of national reconstruction, the 'three people's' principles, and the declaration of the first national conference, which has been drawn up by myself. Recently I have pro-

posed the convening of a national people's conference and the abolition of the unequal treaties, and we should especially work toward the realization of these aims within the shortest possible period of time. The above is my will.

SUN WEN.

It is the "three principles" mentioned in this document which give the present Chinese revolution its platform. These three principles, as Dr. Sun explained them at length in the first national pronouncement of the Kuomintang, occupy a place in Chinese thinking analogous to that of the declaration of independence in the mind of Americans. The three principles for which Chinese patriots say they are fighting are: the principle of nationality, in which they include the full independence of China, and full racial equality for all races within the republic; the principle of people's rights, in which they include all the requirements for a modern, self-governing democracy; the principle of the people's living, in which they include the equalization of land ownership and the regulation of capitalism in industry.

These phrases may look innocent enough on paper. But ask almost any Shanghai merchant about them and the atmosphere will begin to take on a sulphurous tinge. For these are the ideas that lie at the bottom of the present trouble in China. And these ideas were given formal utterance by Sun Yat-sen.

This is the fourth of a series of articles designed to give the essential background of the present situation in China.

Facing Tomorrow in China

By Stanley High

WHEN it became known that Mr. Stanley High was in China at the time of the capture of Shanghai, the looting of Nanking, and subsequent events, *The Christian Century* addressed to him seven questions, calculated to secure the outlook for the future as seen by a trained observer. These questions Mr. High has answered in the following article. In order that our readers may know the exact questions involved, they are printed herewith.—THE EDITOR.]

1. What is your opinion of the program and prospects of the Chinese nationalist government?
2. To what extent is the charge justified that the present Chinese nationalist movement is a result of Russian intrigue, and is financed from Moscow?
3. How large a proportion of the Chinese Christian community favors the nationalist cause, and to what extent is this group ready to participate in the present military campaign or in the future civil reorganization?
4. How large a proportion of the missionary body favors the nationalist cause, including missionaries of all kinds, and to what extent has difficulty developed between Chinese Christians

and missionaries in their relations to the nationalist government?

5. What are the chances for the development of a single evangelical church in China, including all the principal denominational churches? How have these chances been affected by the events of the past few months?

6. What suggestions have you to make as to the course of procedure which western mission boards and other Christian bodies should follow in their future dealing with the Chinese situation?

7. What suggestions have you to make as to the immediate policy of the United States in China?

I HAVE HERE A STATEMENT prepared several weeks before the Nanking affair by a representative group of China missionaries and Chinese Christians. In their desire to "state briefly the facts as the overwhelming majority of Chinese, Christian and non-Christian, and a like majority of missionaries understand them," these Christian spokesmen describe China's nationalist movement

as "potentially one of the most significant and hopeful movements in her age-long history. Its central passion and purpose is emancipation from conditions within and relations without that have prevented realization of her national freedom and the achievement of a government of, for and by the people."

I have not seen a better statement of the aims of the na-

tionalist movement. The enthusiasm of some of its signers may have been modified by the events at Nanking. But Nanking hardly affects the accuracy of the statement itself. However that outbreak is explained the factors that precipitated it were present and observable when the declaration was drawn up. I do not believe that the importance of these factors, since Nanking, calls for a fundamental revision of that statement any more than their presence, a few weeks before, prevented its issuance.

In fact, the events since Nanking may one day appear to have vindicated such an estimate far more than that tragedy, itself, served to contradict it. For, with the coup d'état of Chiang Kai-shek, no judgment relative to China can be made without taking cognizance of the fact that, out of the nationalist movement, two opposing parties have arisen. The one is communist; the other nationalist. If the above statement could be accepted as accurate at a time when a large number of communists were known to be members of the nationalist party, its accuracy can be even less open to question now that the communists are being forced out into a party of their own.

It is difficult to escape the conviction that, to the communists, China's national aspirations will be of concern only as a part of and in so far as they contribute to the program of world revolution. For the nationalist party, purged of an influence that was politically and temperamentally alien, there remain the three purposes that were central to the life of Dr. Sun Yat-sen: the political union, the economic uplift, and the international autonomy of China.

NATIONALIST HOPES

At present there is much ground for hope that the nationalists—as distinct from the communists—will succeed in the establishment of a government which may begin the immediate realization of those aims. Reports come daily of the success of General Chiang. Chinese cities, throughout kuomintang territory, record a rising tide of opinion in support of his movement. Chinese nationalist organizations in Japan and Malaysia and the Philippines have cabled their backing. General Chiang, without question, means business. The Chinese middle classes who, all along, have waited for such bona fide nationalist leadership, are accepting him at his word. He may fail. But at present, for those who have declared their friendship for China in good faith, there appears to be no alternative to an endorsement of his program and an extension of such aid as may advance it.

Some commentators—and there are a few Christian leaders among them—are still obsessed with the "red" bogey. Nanking aroused in them a tempest of bitterness which no amount of equally significant developments of a hopeful nature can calm. They have "confidently expected" just such an outbreak all along. Now that it has come they are determined, with their heads in the sand, to see nothing that might dissociate the nationalist movement from the soviets.

It can hardly be denied that Russian aid put the nationalist movement in China on its feet. For that we may be thankful. Nor can it be easily denied that the influence of communist-directed propaganda was a powerful contributing factor in the Nanking tragedy and in other disorders. For that fact westerners can be no more deeply regretful

than a vast majority of thinking Chinese. Chiang's drive to oust communist influence—while at the same time he admits his debt to Moscow for Russian aid—is practical proof of the honesty of that regret. The nationalists now, as in the past, are ready to accept the aid of Russia or of any other power so long as that aid is extended solely for the advancement of the aims of the nationalist movement. The communists hold that the acceptance of such aid should involve a "selling out" to Russia. Chiang has undertaken the practical repudiation of that claim.

CHRISTIANS AND THE KUOMINGTANG

The reorganization, on a non-communist basis, of the kuomintang has considerably altered the position of the Christian community of China relative to the party. No group of Chinese is more unanimously nationalistic than the Christian. I have met with groups of Chinese Christians in many places during the last two months. In all of that time I encountered but one individual who appeared to be less than wholeheartedly nationalistic. And this individual was a Chinese scholar of the old school who still harked back, regretfully, to the days of the Manchus.

But not all—in fact, much less than a majority—of these pro-nationalist Christians had joined the kuomintang. They lent their support to it in a great many ways. But the general opinion seemed to be that, with such a powerful communistic, anti-Christian element in the party, the most constructive service could be rendered by remaining on the outside. It is striking, however, to recall now how universal the conviction seemed to be that if the moderate wing should gain the ascendancy there would no longer be any hesitation about the question of party membership. And long before the present drive began, this belief in the moderates—that is, the bona fide nationalists—centered in the leadership of General Chiang Kai-shek.

CHRISTIANS UNDER THE NEW GOVERNMENT

There is no means for estimating the extent to which the Christians have already entered actively into General Chiang's campaign. He, himself, has declared that their support was already a factor in it. But when the communists are ousted a great many of the anti-Christian tendencies will go with them. Already the superior training of the Christians in many communities in China has placed them in a position of local leadership under the kuomintang. That position, once the anti-Christians are less influential, is certain to be strengthened.

In general, the missionaries in China have accepted, though with more reservations, the same position taken by the Christian Chinese relative to the nationalist movement. One of the unfortunate facts about the propaganda campaign of the last few months is the extent to which it has been directed against the missionaries who constitute the only foreign community in China whose opinions are even moderately favorable to China's aims. If the missionaries were withdrawn, it is safe to say that practically no friendly foreign interpreters of the present situation would remain. There are exceptions—but very rare—in the business and government communities and their presence scarcely does more than to prove the rule.

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mate claims, it may prove of interest to call to mind the foreign groups that have gone on record to back these claims. There may be some foreign chambers of commerce among them. But I have not heard of any. Practically every major missionary group, however, has made some such statement, and been damned at home and in China because of it. Just now the most hopeful fact in the international situation in China is that the foreign policy of America seems to be following the interpretations of these missionary leaders rather than those of the chambers of commerce. And in Great Britain, similarly, Christian influence is serving as a wholesome restraint upon some of the die-hards who are accustomed to lounge about Westminster.

The emergence of a clear-cut nationalist party, moreover, will not only affect the relationship of the Christians to that movement, but, almost as surely, will have an influence upon Christianity in China. Privileges and autonomy that are being won in the political field will hardly be withheld in the religious. There is more than an incidental significance in the first action of a group of Christians to whom, when the missionaries evacuated, the control of church affairs in a certain community was entrusted. By a unanimous vote these Chinese—heretofore associated in one of the most conservative church bodies in the country—recorded their desire to be incorporated, immediately, into a national Christian church, amalgamating all denominations!

CHURCH UNION DESIRED

I think there is a widespread conviction among Christians that their missionary associates have not given full expression to the Chinese desire for such a united church. This desire, to be sure, cannot be said to be unanimous. Many of the divisive loyalties of American protestantism have taken firm root in Chinese soil. But for their cultivation the missionary rather than the Chinese community is chiefly responsible. And it is altogether likely that one of the constructive results which may come from this widespread missionary withdrawal will be found in a more aggressive move toward union. Denominational division, in the last analysis, is an expensive luxury for a Christian community as hard pressed as that in China is certain to be. It is to be hoped that the present disturbances, whatever evil they have brought, will at least loosen the hold of foreign ecclesiasticism sufficiently to prevent the obstruction of the path that now seems to lie open toward a united protestantism.

With progress along that road well begun and with the Chinese Christian community seasoned by the practise of self-government, it is likely that the missionary will return to China with a status different from any that has existed heretofore. In the first place, if the missionary enterprise is to contribute to a strengthened Christian church in China, the missionaries will return, not, primarily, as agents of an American organization but as guests of the Chinese church. The work to which they go will be prescribed for them neither in the board offices in New York nor by the judgments of American church officials, but by the Chinese themselves. A rather large number of missionaries have already declared for such a policy and expressed their unwillingness to return on any other terms.

Such a program has a number of advantages. For one

thing it makes Christianity in China a Chinese institution. The church, by this action, would be speedily lifted out of the place where it may be assailed, as it is today, as a foreign organization. Moreover, with the Chinese controlling administration, the multitude of business and organizational details, against which missionaries have long complained as hindering their direct Christian contribution to Chinese life, would be removed. For the first time since the first little group of pioneers came to China the missionary would be left with only one major responsibility: that of interpreting Jesus directly to the Chinese. If specialists, say, in business administration were demanded, they, of course, would be asked for. But the main business of the missionary would be, as one Chinese put it, "to live Jesus in our midst and bring with that living the interpretations of him and of his teachings with which the west can enrich our own faith."

NO MORE GUNBOAT PROTECTION!

Then, as a second mark of changed status, the missionary may—this, certainly, the Chinese will expect—return into China only so far as he can return without the protection of gunboats or foreign troops. It is pointless to debate here what contribution gunboats have made to the safety or to the danger of foreigners resident in China. So far as returning Christian emissaries are concerned, it seems clear that an open surrender of that protection should be demanded as the first credential for service. This may mean, of course, that for a long time there will be few to venture far from the ports where Chinese authority may be better established and escape less difficult. A courageous few, unquestionably, would dare to risk posts in the interior. But even though, for a decade, there are no missionaries in vast sections of China, Christianity in the long run will be strengthened if their absence is a mark of the repudiation of the gunboat policy.

Such a position would do two things. It would place responsibility for the return of the missionaries upon the Chinese themselves. If missionaries are needed—and there are remarkably few to deny their need—the obligation to secure and to protect them must, henceforth, be a Chinese obligation. Once that responsibility is laid upon the Chinese, the whole attitude toward the missionary as a foreigner protected by foreign authority would change.

Then, in the second place, the open surrender of gunboat protection would do more than a century of evangelizing has done to dissociate Christianity in China from western civilization. There is a vast amount of falsity in the current declarations that the church is a tool of western imperialism. But there is enough truth in the historical association between the two to provide a major threat to the progress of Christianity. The foes of Christianity may not be wholly disarmed, but their most effective weapon will be blunted on the day when this surrender of foreign military protection is made.

Events in China, eventually, will doubtless make this changed status inevitable. Foresight and a dash of prophecy in our mission boards might anticipate the events and, by that fact, greatly reassure the Christians of China that our first concern is for their faith, and that we stand ready, on whatever terms, to contribute to its strengthening.

JUNE SURVEY OF BOOKS

The Philosophy and Practice of Prayer

The Life of Prayer in a World of Science. By William Adams Brown. Scribner, \$2.25.

The Fact of Prayer. By John Elliott Wishart. Fleming H. Revell Co. \$1.75.

THE TIDE OF BOOKS on prayer and worship continues. The fact is significant and wholesome, for these books come at the very time when we are admonished to bow God out of our religion in effect, or retain the name for vague realities, impersonal, abstract, impossible as objects of whole-hearted worship or fellowship in prayer. Important is not so much what these writers say in apologetic as the expression given here to religion itself and this assertion of a primary and inalienable element. Religion lives in the conviction that there is a power, a realm of life, higher than itself, and that it is possible to enter into saving relation with this power, that here is that which commands by right man's reverence and awe and obedience, and that in this fellowship he finds the fullness of his own life. The ongoing religious life of man must always be the test of our theories of religion and the subject matter of our opinions in theology.

Dr. Wishart's book is more theological. It is the right to pray in which he is interested and the implications of prayer for our thought of God and the world, so he includes many subjects, from the problem of evil to moral freedom and divine decrees. The scope of the volume and its popular character bring with them the fact that this treatment of difficult problems is often rather summary. The theology is conservative as would be expected from a long time professor in the Xenia theological seminary. But it is not reactionary, not illiberal in spirit, and its attitude toward modern thought will sometimes surprise the liberal reader. It has a good deal of suggestive material for the preacher and student, and is especially rich in poetic and other quotations. It is weak on the side of the problems raised by psychology, and it gives very little help to those who wish help in the art of praying rather than an apologetic for prayer.

"In the last analysis it comes to this: either there is a God or there is not; either we are alone in the universe, facing its unsolved mysteries and its appalling tragedies with only the help that comes from other mortals as ignorant and as helpless as we, or there is Someone who hears when we speak and can answer when we call. In prayer we put this supreme issue to the test. Prayer introduces us to the Great Companion who meets our human need with his divine response. The man who has learned to pray is no longer alone in the universe. He is living in his Father's house."

These words, with which Professor Brown closes his volume, indicate clearly the position and interest of the author. He knows very well that in this matter of prayer there come to light the sharpest contrasts between new and old in religion, and that some of the newer thought would leave little room for prayer in the sense indicated above. He, too, offers here and there his word of defense. Particularly does he take into account psychological considerations such as have little place in Dr. Wishart's discussion. This is not the most helpful part of the volume. It is passed over with too little attention to make possible the needed discussion, especially for the central issue as to the fact of a personal God and of religion as fellowship with such a being.

But the fact is, this is not Dr. Brown's subject. The significant word in the title is *Life*, not *Science*. His question is not, Can we pray in a world of science, but How shall we pray in

this new and larger world of ours? We have the same interest that was so helpfully expressed in the little volume of prayers published by the same author last year, "The Quiet Hour," a volume that was even more valuable in the method that it suggested than the content of prayers which it offered.

Prayer for Professor Brown means "those activities, experiences, and habits through which we make explicit to consciousness the relationship in which we stand to God all the time" and, by so doing, make these a determining factor in our conduct. It involves the elements of appreciation, fellowship, creativity, and discipline. Briefly he considers the obstacles that have come with modern thought, the considerations that would make prayer either unnecessary or impossible. His guiding principles are that prayer must be considered as privilege rather than duty, that with all aid from others each in the end must approach God for himself, and the discovery that God is inexhaustible.

The main part of the volume is taken up with the consideration in turn of the contributions made by psychology, by history, by philosophy, and by education. These division titles, however, scarcely indicate the contents of the various sections, and the material would have gained in effective presentation by an organization proceeding more from within the nature of prayer than from without by reference to these varied aspects of the modern thought world.

The catholic spirit of the author has contributed largely to the value of this work. With an eager desire for help in this great realm of life he has turned to ancient as to modern, to Roman Catholic and Greek Orthodox as to protestant writers. And the use, though wide, is not indiscriminate. The discussion of Roman Catholic books of devotion and of its special type of piety is especially suggestive. The author points to the Stockholm conference as showing not only how Christians may come together under the motive of service, but as illustrating the way to unity through the act of worship, quoting here from Friedrich Heiler.

The supreme interest of the author, however, is personal and practical. He wants to give men help in the field in which he himself has felt the need of aid, that of the practice of prayer in one's own life. The volume will speak to the intelligent layman, but will be especially suggestive to the pastor. It offers no simple, ready-made plans like those of Glenn Clark, for example, in his well known book, "The Soul's Sincere Desire," but it combines in most fruitful fashion a study of the underlying principles and a continuous indication of concrete suggestion. The well arranged bibliography at the close will be of great value to pastors and students.

HARRIS FRANKLIN RALL.

The Future of Christianity

The Future of Christianity. Edited by Sir James Marchant. Harper & Brothers, \$2.00.

THE MOST CONSPICUOUS and notable fact about this symposium is that here, for the first time in history, representative theologians of the Anglican and the principal nonconformist communions pool their resources to present a composite statement of the present status and outlook of religious thought. Back of that undertaking lies the assumption that, whatever may be the variations of theological thought now existent, the cleavages between them do not follow the lines which separate the denominations. If iso-theological lines were drawn connecting those thinkers who live in the same theologi-

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cal climate, as isothermal lines on the weather map connect points having the same temperature, they would cut across the denominational frontiers as indifferently as the weather lines cut national boundaries.

While there is no assurance of absolute identity of point of view among the fifteen writers who contribute to the volume, there is such a degree of harmony and consistency that one feels that the old statement that denominations are needed to accommodate different types of thought and temperament finds no confirmation here. Perhaps the most significant agreement among them is on the conviction that, in the words of the editor, "the modern re-statement of doctrine must begin from the data of experience," but they also agree in giving due weight to the historical factor.

A summary and, to some extent, a critique, is presented in the introduction by the bishop of Gloucester, Rev. Arthur C. Headlam. Is Christianity really a true religion and will it be accepted by future generations? And if so, in what form will it be accepted? These are the two general questions which are to be answered. "The essential and fundamental teaching of Christianity," says the bishop of Gloucester, "has never varied. There has been great diversity of theological speculation, the form in which Christianity has presented itself to the world has varied greatly, but as regards the faith there has been no variation. There is no difference on these fundamental points between Romanist and Anglican, Orthodox and evangelical, Lutheran and Calvinist, Wesleyan and Baptist. The agreed authority of the church is one of the most impressive facts in human history."

It is quite obvious that, in making such a statement, the bishop is thinking of the faith as something quite apart from the contents of the historic creeds. Understanding the term in that non-dogmatic sense, there is a large truth here. Science and philosophy have varied more than Christian faith. It would therefore be more to the point to judge modern thought by its consistency with the essential faith, than to judge the faith by its conformity to modern thought, for what was modern thought a century ago is now sadly antiquated, and what is modern thought now will doubtless be transcended by more adequate thought a century hence. But such a statement has validity only if the faith means the deep structural principles of Christianity, not its doctrinal systems and formulations. Criticism has the legitimate task of freeing Christianity from the encumbering burden of false or inadequate interpretations which have been put upon it in the past and of expressing its meaning in terms consistent with the best thought of our day. But science and philosophy have no occasion to look down upon religion for having held views which are no longer tenable, as though they proved the uncertainty of religion in comparison with the certainties of scientific knowledge, for most of these antiquated concepts were fastened upon religion by the erroneous science and philosophy of the past.

The archbishop of Armaugh, Rev. C. F. D'Arcy, whose "Science and Creation" still ranks in my mind as one of the most acutely thoughtful of recent theological works, contributes to this symposium a discussion of the doctrine of God, in which he concludes that both the Christian experience and the implications of an evolutionary view of the creative process are best satisfied by a conception of God which has closer affinity to Christian theism than to any doctrine of deism or pantheism. Sydney Cave, criticizing Troeltsch's view that Christianity has only a relative validity, and that it cannot hope to displace the oriental religions and that there is no reason why it should do so, finds that the exclusiveness of Christianity is of its essence. He admits that its uniqueness cannot be proved by a comparison with other religions, but by such a comparison he shows that

Christianity stands alone in having a revelation of God through one whose service as a revealer is inseparably connected with what he is.

Dean W. R. Matthews says that a christology formulated in terms of Greek philosophy has serious limitations for present use, and asserts the need of a new christology which shall avoid the dualistic separation between the divine and human natures and which shall "pour the new wine into vessels from which the modern man may more easily drink." A sketch of such a new christology is given. The key to it is the fact that, while "in human personality we may clearly discern the supreme product of the evolutionary process," no person is wholly explicable on evolutionary lines, because in personality we are brought face to face with that transcendent element which must be postulated in all evolution. In the person of Jesus the creative life which works through the whole course of events and the creative act which is the ground of our own personalities overcome all the limitations which elsewhere prevent them from finding complete expression.

Principal Garvie writes an illuminating chapter on "Forgiveness and Atonement." Canon Storr presents the argument for immortality, stressing the evidence for purpose in evolution, the existence of soul as the organizing and vitalizing principle in all life, and the probability that human souls will retain after the death of the body the power of organizing "heavenly bodies" which shall be their future instruments of self-expression. The chapter on "The Church and the Sacraments," by Canon Raven, aims to maintain the value of the historical sacraments without the factor of magic and with a recognition of the sacramental quality of other experiences over which the church has no monopoly or control. Prof. Peake contributes a liberal chapter, as of course he would, on the nature and authority of the Bible. President Henry Sloane Coffin, the only American member of the group, writes on "The Gospel and Modern Life."

The whole volume exhibits in a remarkable degree both the ability of orthodox theologians to restate their evangelical faith in terms which are aimed to be consistent with a modern scientific and philosophical world-view, and the spiritual unity which exists among the most thoughtful men of the several communions represented. WINFRED ERNEST GARRISON.

The Gospel According to Jesus

Jesus. By Henri Barbusse. Paris, Flammarion. 12 francs.

BARBUSSE HAS WRITTEN in "Jesus" (as yet not translated) a unique and daring book. It is a Gospel according to Jesus, in the first person, in the familiar verse and chapter form. Less emotional than Papini, for Barbusse always carefully documents his historical work, the book is nevertheless one of sincerity and power. In a note, Barbusse writes: "We have barely entered the period in which independent criticism has conquered the right to envisage the origins of Christianity in a positive and objective manner"; and again: "Scientific criticism restores his living figure from the gospels by the same kind of inductions as those which enable us to recover that of Socrates from the illusive unfolding light of the Dialogues of Plato."

Yet this book is by no means one of cold criticism, but a living characterization for a world which offers a striking parallelism to the decadence of the civilization of nearly two thousand years ago. "These things are not of the past," Barbusse asserts, "they are of all time. They are of today." To those who will censure his daring, the author says: "It is with emotion that I have undertaken the story of this great Christian drama, and with a great respect for the consciences which have believed that there they might find a help and a refuge."

Though this book may be but another example of how the historical Jesus appears to each man through his own experience and thought, it is a work of strength and vision, by a man who compels attention.

WILSON O. CLOUGH.

Christianity and Freudian Psychology

Modern Psychology and the Validity of Christian Experience.
By Cyril H. Valentine. S. P. C. K., \$3.00.

ONE MOMENT OF INSIGHT and masterful treatment startles one as he reads through this book. It is the author's discussion of psychological determinism.

There are many who feel that religion and morality and even science itself, would be illusory if psychological determinism were true. Such, for instance, is the claim of Canon Streeter in his latest book. Freedom of human personality depends on indeterminism, so many say. The author declares that this view is mistaken and we feel he is right.

Determinism means that conditions determine consequences. Generally the adjective "mechanical" is attached to determinism to give it a bad sound, although we believe many who use the adjective would find it difficult to state just what they mean by it. The most simple kind of determinism is physical. Chemical determinism is more complex. In chemical determinism, other conditions in addition to the physical enter in, and other consequences in addition to the physical are thereby determined. Biological determinism is still more complex since still other conditions come into play producing still other consequences. Psychological determinism is still another kind. But all these different levels of determinism are identical in the one characteristic which makes them cases of determinism, namely, they all display the determination of consequences by conditions.

Freedom is not indeterminism. Freedom is not a state wherein conditions no longer determine consequences. If it were, it would be a state of chaos excluding all intelligence. Freedom is simply the operation of that kind of determinism found in mind and personality over and above the lower levels of determinism such as the biological, chemical and physical. If determinism did not hold true of mind and personality generally we could never foresee what the other man would do and hence could never trust any one. We could not even trust ourselves. We could never know what we might be doing the next moment, whether cutting our throats or taking strychnine. No nightmare could equal the horror of such a life. The determinism of character is indispensable to morality. Yet some talk as though psychological determinism were a bad thing.

Mental determinism, the author well shows, does not destroy the validity of human reason. On the contrary it is indispensable to its validity. The intelligent operations of the mind represent one kind of mental determinism. There are, of course, other kinds of mental determinism which we call unintelligence. The following statement of the matter is one of the best things in the book:

"So often, even today, a law is regarded as having some sort of inherent force by which it dominates the things over which it is supposed to rule, so that whatever is swayed by law lacks 'freedom.' But even laws of nature are not imposed on nature. They are just statements of the truth concerning nature's ways. Much more when mind is subject of law is this law just a description of the character of mind. If mind is determined it is only mentally determined. It is just because of this reliability in its own nature that mind is able to gain self-mastery. Simple determination, however, is not the whole truth about the nature of mind. There are variations in mental determinism; and some states of mental determinism are more fully expressive of the inherent quality of mind than others. When a man has no fixed character, he will act and think according

to numerous, ill-regulated motives."

The kind of determinism which constitutes human freedom is that which inheres in the integrated personality.

But the book contains many errors concerning psychological fact and much fallacious reasoning. The author treats the subconscious as though modern psychology accepted the view that the subconscious were some kind of spiritual entity. As a matter of fact most leading psychologists today are inclined to think the subconscious is nothing more than the physiological processes and organic interactions with environment. A great part of Mr. Valentine's book is based on this misunderstanding of modern psychology. He makes this error worse by adding still another and even more fantastic construction of pseudo-psychology—the supraliminal mind which is supposed to be "above" consciousness as the subliminal is "below." This enables him to complete his theology but it is woeful psychology. Altogether he seems to select from the more unscientific branches of Freudian psychology whatever seems fitted to support his religious convictions and reject the rest, with little else to guide his choice save apologetic utility. This eclectic use of science and pseudo-science is, we fear, a most questionable service to religion.

As an example of bad reasoning is the following assertion: "The moral and spiritual perfection of Jesus Christ is, therefore, the guarantee of the truthfulness of his revelation of God." He is careful to show that by moral and spiritual perfection he means that Jesus was free from repressed complexes and other mental ills which Freudian psychology has described so elaborately. But to be free of these ills which distort reason is by no means a guarantee that one shall achieve the truth and nothing but the truth. The method by which the human mind achieves knowledge (and Jesus is here distinctly treated from the human standpoint, otherwise Freudian psychology would have no application to him) is known in some measure. But merely to be free from mental pathology, merely to have a perfectly healthy mind, is by no means a guarantee that knowledge has been achieved or will be. Yet this point is made the central theme of the whole book; this fallacy is introduced into almost every chapter. Once a statement is inserted that would seem to correct this error, as though a critic had suggested it, but nothing more is made of it and the old fallacy continues.

Again the author claims that "it is a most serious mistake to attempt to understand by intellect alone those aspects of reality which contain more than reason can detect. . . . Emotion and volition must both be disciplined and brought to play their part in the one great act wherein personality as a whole seeks to discover the interpretation of reality." Throughout the book he seems to imply that some aspects of reality, at least the mathematical and physical, can be known by the intellect alone, although religious reality can not. But there is no such thing as intellect alone apart from emotion and volition. Any instance of intellect whatsoever, whether engaged in mathematics, physics or religion, is an operation of the whole personality involving emotion and volition. Intellect is the whole personality engaged in the endeavor to know. Hence the great confusion arising out of such statements as the above, a confusion that seems to dog so much of present day religious thinking. It is asserted that reality, or at least religious objects, can not be known by intellect alone. In one sense that is true, simply because there is no such thing as intellect alone. But if that is the meaning the statement becomes an irrelevant remark like a comment on the weather. If, on the other hand, one means that there is some other way of knowing besides that of intellect, it is a plain case of misunderstanding what is meant by intellect.

Again the author claims that because the cognitive operations

of personality are perverted by pathological conditions such as suppressed complexes, mental conflicts and the like, that therefore "the criterion of validity seems to be handed on from logic to psychology and from psychology to ethics." That is like saying that because physical conditions affect thinking, the criterion of validity must be handed over to physics. A study of the conditions of thinking, whether physical or psychological, is very different from the study of thinking itself and very markedly different from study of the criterion of validity in thinking.

The chief importance of this book, we believe, is that it serves to illustrate and warn against the ambiguity, confusion and misunderstanding that pervade many efforts to sketch the bearing of psychology and problems of epistemology upon religious experience.

HENRY NELSON WIEMAN.

A Wasted Opportunity

A Methodist Saint: The Life of Bishop Asbury. By Herbert Asbury. Alfred A. Knopf, \$5.00.

HERE IS AS DISAPPOINTING a book as I have read in a long time. I approached it eagerly. Francis Asbury, pioneer bishop of the Methodist church, offers an extraordinary opportunity for some biographer. Herbert Asbury had been advertised as an accomplished craftsman of the American Mercury school, holding special advantages for this task through an intimate acquaintance with Methodist life and practice and through the possession of family reminiscences of the bishop. Added to all this, Mr. Knopf had produced the book in as beautiful and intriguing a form as any of the current season. But the book itself proves to be almost a complete dud. Mr. Asbury turns out page after page of the dreariest writing about where the bishop went on such and such a day, how many times he preached, whom he talked to, and the general state of his health at the moment. If there are Methodists looking for some spicy writing about the fathers of their faith, they will find more of it in Jesse Lee, and a lot more of it in Abel Stevens—even though both of those brethren came perilously close to the borders of sanctification—than they will in the pages of this disciple of Mr. Mencken. There are two good spots in the book. One is a chapter describing the early camp-meetings; the other a chapter largely given to the exploits of Lorenzo Dow. But when it comes to writing about Bishop Asbury, his great-great-half-nephew has next to nothing to say. And that's a pity, for the tale of the way in which Francis Asbury dragooned Methodism into becoming the thing that he wanted it to be is a tale worth telling. As a study in personality, this imperious marshal of the early circuit rider hosts offers a chance for a memorable "psychograph." But Mr. Asbury, for all his obsession with his Methodist forebears, has never seen a sixteenth of an inch inside the skin of this most notable of them all.

PAUL HUTCHINSON.

The Story of Christianity

An Outline of Christianity. The Story of Our Civilization. (English edition), The Waverley Book Co., London.

THE FIVE VOLUMES of the Outline of Christianity, which have been fully reviewed in THE CHRISTIAN CENTURY, were a work projected and achieved in America and, if not perfected, at least improved greatly in England. The two editions now stand side by side in my library; and, I may say at once, that one supplements the other, and I could not afford to dispense with either, since each is characteristic of

the scholarship of its own country. Both are truly international, and the differences are due to the varying requirements of Great Britain and America.

Mr. Harold Paget, whose lamented death was an irreparable loss to the original work as it appeared on this side of the Atlantic, was a man of large views and unbounded enthusiasm, and he was able so greatly to influence a very wide public, that he raised sufficient capital to produce the American edition, and had conceived a grand scheme for making it known in every part of the United States and Canada. Mr. Paget had hoped to make this edition the beginning of a great educational scheme for imbuing the American public with a sense of the importance of the Christian religion in the development of civilization.

Fortunately, the English rights were given to the Waverley Book company, who at once perceived its excellence, and spared no pains to produce a worthy edition suitable for their market. They advertised extensively, and went to the heavy expense of rejecting all chapters which appeared to them unsuitable, and having them rewritten by the best people they could find. Moreover, they secured two very able and experienced editors to revise the whole, Professor Peake representing nonconformity, and Bishop Parsons the church of England. As friends and neighbors these two distinguished scholars were able to add immensely to the value of the work, and to persuade some very eminent men to cooperate with them, to mention only the names of Lord Oxford and Asquith, Mr. Ramsey MacDonald, Mr. Chesterton, and Mr. Claude Montefiore. The binding, format, and general arrangement of the volume is worthy of all praise.

The first volume dealing with the times of the New Testament has been considerably revised; and some of the American chapters which have been eliminated have not been replaced by better articles by British scholars. Still some of the substitutions are a decided gain; and chapters by D. Temple Bishop of Manchester, Professors James Moffatt of Glasgow, and A. H. McNeile of Dublin would enhance the value of any book. Of especial value is one by Dr. Armitage Robinson, Dean of Wells, on the Christian ministry, and also the historical sketch by Mr. Edwyn Bevan.

The second volume has been changed hardly at all, except in one respect to which I have alluded elsewhere, regretting that no Roman Catholic writer was allowed a share in a volume on the middle ages in which he and others are more at home than most protestant historians and philosophers.

On the third volume the English editors had necessarily to exercise their power of revision. Not that Dr. Shailer Mathews, the American editor, had not performed his work well. His own chapters are excellent, and that any have been struck out is a matter for regret. Still, in dealing with what is virtually the history of protestantism, American and English interests cannot be identical; and many changes have had to be made; nor can it be denied that such names in the English edition as those of Workman, Carnegie Simpson, H. G. Wood, Estlin Carpenter and others are a distinct acquisition. Scant justice, however, seems to be done to the Roman Catholic church in either edition, though Father Mannhart's chapter is unexceptionable. One can, however, but wish he had been allowed more space to tell the thrilling story of the Catholic revival and the reform of the church after the Reformation. Perhaps it may be questioned whether Mr. Chesterton was the right selection as a writer of such a subject as what Roman Catholicism really is. His name is sure to attract, and the truly Christian tone of his chapter is undeniable. Still his is rather an apologia than a description of the fundamental principles of his adopted church.

The fourth volume on "Christianity and modern thought" was

admirably conceived and executed by the American philosopher, Bishop Francis McConnell; but the editors have made considerable alteration for the benefit of the British public. The arrangement of the whole has been recast for the better, and many new writers have been introduced. It is to be regretted that neither the American nor the English editors had the hardihood to correct a statement at the opening of the admirable introduction by the Dean of St. Paul's that "in the whole of classical literature there has survived no work by a priest, unless indeed we remember that Julius Caesar, a notorious agnostic, was supreme pontiff." But so was Marcus Aurelius, whilst Plutarch delighted in discharging a priestly office. Cicero also was co-opted into the college of Augurs. Lord Oxford and Asquith is a scholar and writer whom it was a real triumph to have secured. I wish, however, I could find more evidence that his repetition of the popular belief that in A. D. 1000 there was a general apprehension that the end of the world was coming is confirmed by contemporary evidence. I ask this humbly in the hope of being corrected.

Volume V was the most difficult task set before the editors; and Dr. Finley, of the New York Times, did as well for America as Bishop Parsons and Dr. Peake did for England. It is to be regretted, however, that Dr. Finley's chapter was left out, especially as he had so skilfully planned his book. The English edition has certainly gained in securing such writers as Mr. Ramsay MacDonald, Canon Peter Green, and Mr. Claude Montefiore, and lost by omitting Archbishop Soderblom.

It is to be hoped that in the next edition the American and English editors may be consulted as to the pictures. Happily some corrections have been made in the English edition. All Mr. Shields' very conventional pictures of prophets, seers and apostles should be omitted from Vol. I, as should some very apocryphal scenes by modern artists, such as Joseph of Arimathea preaching to the Britons, and also imaginary portraits of popes and emperors. The American editors should surely be given some credit in the English book. This, however, is not the fault of Drs. Peake and Parsons who deserve a most unstinted praise for their remarkable and judicious work as revisers. But the fact that the English publishers have shown so much energy and liberality as they have is a remarkable testimony to their belief in the value of Mr. Harold Paget's noble enterprise, and should be an incitement to those in America to go and do likewise. F. J. FOAKES JACKSON.

A Frenchman in China

In China. By Abel Bonnard. E. P. Dutton & Co., \$3.50.

PUBLIC INTEREST in China is shown by the number of travel books dealing with that country which the publishers are putting on the market. This, even though it is a translation, is one of the best. In the original it won a prize offered by the French Academy. It is good enough to win a prize in its English form. The author came into China at the north; was in Peking during one of the periodic disturbances there (the one when Chang Tso-lin was chasing Feng Yu-hsiang toward Mongolia); and traveled down through the country, covering an immense stretch of territory that extended to the Tibetan border on the west and brought him out finally in the extreme southwest from which he passed into French territory. His point of view is that of the French loyalist, to whom the three marshals of France are the greatest living figures. To the American reader the book's chief value lies in the fact that, in traveling in the interior, M. Bonnard spent most of his time under the chaperonage of French Catholic priests. The reader obtains in this way a sense of the extent and nature of the

Roman Catholic occupation in China which will come as a surprise to most protestants. Taken as a whole, the French Jesuit missionaries are a magnificent body of men. M. Bonnard's book reveals their strength and their weaknesses, although he hardly suspects that there are any of the latter. With his conclusion that "there is no doubt that it (the present period of disturbance) will end in the foundation of a new dynasty," I must differ. There is considerable doubt that it will do so.

P. H.

A Classified List RELIGION

Can the Churches Unite? A Symposium. The Century Company, \$1.25.

Issued under the auspices of the general committee for the world conference on faith and order. A score of contributors, all well known names, representing a dozen communions, discuss various phases of the union problem. This is perhaps the best single book to study in immediate preparation for understanding the Lausanne conference. It is a heartening manifesto of the present forces making for unity.

Christ and Money. By Hugh A. Martin. Doran, \$1.00.

A book on stewardship. It cuts deeply into the central questions relating to the right and social meaning of private property, the value and danger of wealth and the lack of it, and the motives of Christian giving. The author, who is literature secretary of the student Christian movement in England, sweeps away all legalistic notions about the tithe, but urges that giving be systematic and proportionate.

Industrial Influences on the Psychology of Jesus. By Jesse Hickman Bond. Badger, \$2.00.

The author, who is a professor of economics, has been pondering this theme for many years and writes under a sense of moral compulsion to emphasize a neglected factor in the interpretation of the thinking and teaching of Jesus. He attempts to utilize what is known about his social and industrial environment, not merely to paint a picture which shall serve as a background against which to view him, but to understand the process by which his religious ideas and his theory of life developed under the play of forces which that environment afforded. However, he does not in fact make any considerable use of the available data which scholarship has uncovered with reference to these general environmental factors—such data as, for example, Simkhovitch and Case have presented in different ways—but utilizes the more obvious facts of Jesus's experience as a boy in a carpenter's home, as a carpenter himself, and as an observer of the way people behave in a workaday world, to explain how Jesus came to think and to teach as he did. Such an interpretation of the teaching of Jesus is necessarily incomplete and largely imaginative, dealing not with his recorded experiences but with those which he "must have had," but, viewed as the contribution of a fresh emphasis at a point where emphasis has been generally lacking, it has value. While the treatment does not appear to be based on research or on special knowledge of industrial conditions in Palestine in the time of Jesus, it shows much careful thinking and common sense with reference to the influence of occupations upon religious attitudes.

Religion and Modern Life. Scribners, \$2.50.

A mere list of the names of the contributors to this volume, which contains lectures given for the Phillips Brooks House association at Harvard, from 1924 to 1926, would be an impressive review. It includes the names of President Eliot, Bishops Lawrence and Slattery, Professors Ralph Barton

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Perry, George Herbert Palmer, W. E. Hocking and Daniel Evans, Deans Henry W. Holmes and Roscoe Pound, Messrs. Roger Babson and A. Lincoln Filene, Dr. R. C. Cabot and others. These lectures are for students, but not for children. They contain no milk for babes. There is no tempering of the wind to the shorn lamb. They are intellectually vigorous. While most of the writers are of the Harvard group, there are diversities of view as well as of theme. Obviously, for example, Professor Pratt does not think about religion as Bishop Slattery does. Dr. Cabot's contribution on religion and health is worth the price of the book. I put this volume on my recommended list.

The Preachers of the Church. By Rev. Principal Alfred Ernest Garvie. Doran, \$2.00.

Six chapters on the history of preaching, beginning with the prophets, and five of good counsel to preachers, both sections including considerable edifying material not inseparably connected with either the history or the art of preaching.

HISTORY

The Anglo-Catholic Faith. By T. A. Lacey. Doran, \$2.00.

This volume and the next three belong to a series edited by Principal L. P. Jacks under the general title, "The Faiths: Varieties of Religious Expression." Canon Lacey, who is now in his seventies, has seen the Anglo-Catholic movement develop, has been a part of it, and is amply erudite with reference to both the events and principles of the movement itself and the facts of early church history by which it justifies itself—inadequately, as it seems to me, though that does not matter here. He handles heavy problems and a weighty burden of learning with a grace of style and an ease of manner which make it a pleasure to read even when it is most impossible to agree with him. Being myself so completely at variance with the fundamental presuppositions of the point of view which he presents, I am perhaps not a qualified judge of its literature, but it appears to me that one who wants an authentic and intelligent presentation of the Anglo-Catholic attitude can scarcely hope for anything better than this.

Modernism in the English Church. By Percy Gardner. Doran, \$2.00.

It may seem a little extraordinary to have a book on modernism written by a professor of archeology, but Gardner is broader than his specialty, as his book is broader than its title. For it deals with modernism not only in the English church but also in Germany and France, in Roman Catholicism, and in general. The author ascribes more weight to the scientific study of history and literary criticism than to philosophy in the origin of modernism. He thinks that Kant and Hegel, for example, did not have much to do with it. The modernist attitude toward miracles does not arise from a presupposition that miracles cannot happen, but from the discovery that the historical evidence for most alleged miracles cannot stand the critical test. The conclusion which the author is most interested in establishing is that the changed attitude which modernism represents does not involve any danger to ethics, but it appears to me that his discussion in his closing chapter does not adequately restate the meaning of such concepts as duty, ideals, and the will of God in terms which will make them valid apart from the absolutist conception which modernism abandons. There is an ethical peril in a halting and hesitant modernism which loses old sanctions without gaining new ones or which builds upon old terminologies without sufficiently considering the changed meanings.

Congregationalism. By W. B. Selbie. Doran, \$2.00.

No man is better qualified to write an authoritative book on

Congregationalism than the learned principal of Mansfield College, Oxford. He covers in outline the history of independency from Robert Browne and the Brownists to now, with a chapter on the Pilgrims, several which bear upon the development of religious liberty for nonconformists in England, and a discussion of Congregational theology. In theology their contribution is found to be neither very considerable nor very distinctive, because the temper of the group has always been more practical than speculative.

Faith and Practice of the Quakers. By Rufus M. Jones. Doran, \$2.00.

Who else than Rufus Jones should or could have written this book? Doubtless others could, but none so acceptably as this outstanding Friend who has become the ambassador plenipotentiary and envoy extraordinary of this peaceful people to the whole world. The historical treatment is the briefest possible—twenty pages. With the exception of this one chapter, attention is focused on the ideas, the organization, and the religious life of the Quakers, and their practical activities in the promotion of peace, humanitarianism, and education. The final chapter on "The New Spirit and the New World" is a fine tonic for those who would approach the problems of today in the spirit of Christ.

The Quakers, Their Story and Message. By A. Neave Brayshaw. Macmillan. Second Edition.

The history and the message of the Quakers are mingled in this treatment. Perhaps one might say that it is a history and exposition of the message with brief references to events and external conditions through which Quakerism developed. It brings the story down to and through the great war. If one will read either this book or the preceding—or, better, both of them—one will get a complete statement of the principles and practices of the Friends as they themselves see them, and a sense of the immense spiritual vitality which animates this body.

The Oldest Christian People. By G. M. Lamsa and W. C. Emhardt. Macmillan, \$1.25.

The oldest Christian people is the Assyrian, or Nestorian, church. One of the authors is a Nestorian priest who has lived long in America, and the other is an Assyrian-born Episcopalian. Here is a church whose liturgical books are still in Aramaic, the language of Jesus, and which claims to be the only purely Semitic Christian community, a church which flourished in the days when the east was scarcely known to Europe, and whose palmy days ended with the devastating invasion of Tamerlane. Owing to its Semitic kinship and its early friendly relations with Mohammedanism, it claims to be the best adapted of all Christian peoples to be the means of presenting Christianity to the Moslem world.

MISCELLANEOUS

An Outline of Careers. A Practical Guide to Achievement. Edited by Edward L. Bernays, Doran, \$5.00.

Here are thirty-eight chapters on as many occupations by a list of contributing writers that is almost startling in its array of names which stand for leadership in their respective industries and occupations. Here—changing the old adage—those who can, teach. John Hays Hammond writes on engineering, Henry Sloane Coffin on the ministry, Jesse L. Lasky on motion pictures, President Markham of the Illinois Central on transportation, and so on. Inevitably, there is a certain amount of platitudinous success-stuff and the expression of some personal idiosyncracies, but there is much condensed experience and much practical wisdom. Reading this book, one feels the desire to be a large family of boys and at least two or three girls to try out many of these attractive lines of effort. Some

of the writers, though by no means all of them, conceive of a career as something more than a means of making money.

The Main Stream, by Stuart Sherman, Scribner's, \$2.50.

The untimely death of Stuart Sherman cut off in mid-career a writer who combined happily the utmost sophistication of modern culture with certain wholesome conservatism of taste and ethical judgment. This volume of critical essays contains some hitherto uncollected papers on great personalities, including Lincoln, Thoreau, Burroughs, Dreiser, Anatole France, and others. Many of them were published as book reviews, and they afford a fine illustration of the possibility—alas, too seldom realized—of developing a book review into a critical essay which has value on its own account.

Great Companions. Compiled by Robert French Leavens. Beacon Press, \$2.50.

This anthology contains an unusually large amount and an unusually wide variety of material, both prose and poetry, drawn from the whole range of ancient and modern literature and classified with reference to three general themes: man in the universe, including his relation to nature and his thought of God and Immortality; the conduct of life; and the commonwealth, including man's relation to man in church, state and society. The use of Bible paper makes it possible to condense nearly 700 pages into a compact little volume which will make a beautiful gift book.

Brimstone and Chili, by Carleton Beals, Knopf, \$5.00.

A frivolous narrative of a hobo expedition into and through Mexico ten years ago. The pictures are vivid enough, but many of the experiences are nothing to be proud of.

The Glorious Adventure. By Richard Halliburton. Bobbs, Merrill, \$5.00.

It was with no little regret that I found myself unable to share the enthusiasm which many critics and readers have expressed in regard to Richard Halliburton's "Royal Road to Romance," for, having been myself a traveller along many untrodden paths in search of romance and strange adventure—"et ego in Arcadia vixi," though some time ago—I approve his enterprise and wanted to like his book. The criticisms need not be repeated, for this second book is perfect of its kind, and it is a good kind. It is everything that the first one tried a little too hard to be and was not quite. He has grown older (he is twenty-six now) and finer and, as sometimes happens with increasing years, he retains all the effervescence and ebullience of boyhood but is less self-conscious about it. In this book he follows the devious watery trail of homeward bound Ulysses, with the climbing of Olympus and Parnassus and the swimming of the Hellespont as a prelude. The "older person" who buys it to give to a young friend will be doing a wise and beneficent deed, but he will be doing a very foolish one if he gives the book away before reading it himself.

W. E. G.

British Table Talk

THE religious public has been curious for some years regarding the "Prophet Harris," a strange black Elijah on the west coast of Africa who, during the war years, was alleged to have promoted great Christian mass movements in some areas. No white man could claim to have seen him, but concrete evidence of his work was the startling

Finding a Prophet invitation two years ago from some 100,000 "Harris" Christians on the French ivory coast to the Wesleyans to send them teachers.

The Rev. W. J. Platt, a north-country Wesleyan who has answered the call, has just sent to England news that Harris has been found. A simple old man of 80, of fervent faith and vehement speech, he is living in poverty, though he might have amassed wealth from his adherents in his native village in Liberia. He still carries about with him his crude prophet's cross, painted red and blue and surmounted with feathers. His full name is William Wadé Harris, and it is for the first time known that he embraced Christianity as a result of contact with an American missionary 50 years ago. He has carried on his evangelistic work, however, as independently as an Elijah or John the Baptist.

* * *

An Experiment in Chairmanship

The Congregational union of England and Wales has done a new thing. It has elected to its chair two men who have been for a long time partners in their service for the church. They are always spoken of as "Smith and Wrigley," and now the firm is given the highest honor their church has to give. Their friends are conjecturing how they will give their address, and whether they will make it a duet. They are certainly men who have richly earned any honor that comes to them. When they were near the end of their college course, they asked their principal to find them a church, preferably a downtown church, to which they could go together; they were ready to live upon one

man's salary, and all they asked was a hard task and a free hand. They went to Salem chapel, Leeds, at that time a place which had "seen better days." Its future was regarded with misgiving, and some already saw it enduring the fate which has befallen so many old chapels where once the Gospel was preached. Many today are warehouses! Salem, Leeds, to the faint-hearted seemed doomed. Smith and Wrigley came upon the scene, and there they are to this day well over thirty years ago! They not only saved a downtown church and made it a strong and bold community; they sent forth a challenge throughout our churches; they showed that we need not surrender the hard places of the home field. They have been partners all the time; and together these friends in youth who have been partners in the service of Christ will take the chair of the Congregational union. The story is worth telling, both as an event in the life of a great church and for its rich human interest. Their career has been a unique experiment in partnership. And now, greetings to Messrs Chairmen!

* * *

The Centenary of the Setting-Out of Pickwick

It was on May 12, 1827, that the Pickwick club put on record its sanction and approval of the proposal by Samuel Pickwick, Esquire, that he and his friends should go at their own charges upon their travels. This is an important centenary. There are some of us who, if we had only twelve books to take to a desert island, would take Pickwick among them. And to think that it is a hundred years since the immortal Pickwick, whom Dostoevsky called the British Parsifal, set out upon his travels! It is a tribute to his creator that this man is treated as though he had lived in flesh and blood. We visit the inns in which he stayed; we quote his words; we even keep his centenary—and we are entirely unashamed! It is of course a great gain to have a picture of the roads and inns and turnpikes as they were a hundred years ago when our grandfathers were young, but

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hundred years ago, it is a work of genius which never wearies. *Pickwick Papers* is more than a study in the customs of a the reader. It has even been said by a fine critic that appreciation of this book is the hallmark of a right judgment in literature; another well-known and devout bookman of our age declared that he knew his *Pickwick* better than he knew his Bible. And we must not forget Faber, who as he lay dying, had received the last sacraments, but lingered; he desired to receive the sacraments again, but when that was not allowed he said, "Bring me *Pickwick*."

* * *

And So Forth

Today Sir Austen Chamberlain said definitely that no further reply would be made to Mr. Chen. For this action or inaction many of us are grateful. Critics of the foreign secretary have always to bear in mind that he has had to work under a continuous pressure from diehards at home and British and

other residents abroad. He has had with him, however, the main body of public opinion in these islands. . . . An important proposal has been made to issue a new edition of the Greek Testament with all the necessary apparatus for the study of the varied readings; it is meant to take the place filled by Tischendorf. . . . Among the books not to be overlooked is "Requiem," by Mr. Humbert Wolfe. Those who look for fine poetry never miss a new volume of his. . . . "A Small Bachelor" is Mr. Wodehouse's latest and one of his very best. . . . The opening of Parliament house, Canberra, has been an event to arouse much popular sympathy for an Australian kinsfolk. . . . The bishop of London is home again, very welcome, too. He is a familiar figure in our life, and we could better spare many more learned and more eloquent divines; Dr. Ingram does leave the impression, and it is a true one, that he cares for human beings, and not simply for humanity or for souls.

EDWARD SHILLITO.

CORRESPONDENCE

Smith or Coolidge?

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you please help those of us who are dry sympathizers out of a dilemma. We wish to register our confidence in the eighteenth amendment with our votes. However, if we are to be forced to choose between wet Mr. Smith and even a sincere dry of the Coolidge type, our interest in progressive government must lead us to vote for the former. What are we to do? We certainly cannot allow a progressive vote to be considered a wet vote. At the same time, many of us feel that anything would be better than another term of Coolidgeism. Perhaps Mr. Smith could be persuaded to run on a dry ticket. In such a case the progressive dry could truly voice his political desires.

Howard Methodist Church,
New Bedford, Mass.

FRED W. KNICKREHM.

Coolidge or Smith?

EDITOR THE CHRISTIAN CENTURY:

SIR: It's an easy matter to compromise these days. The germ is in the air, and it is more catching than smallpox. I am of the opinion that the Roman church is ready to make an assumed compromise of any proportion to get one of its adherents to grace the white house. Personally, I think Mr. Smith a clever politician, but he is not the man we want at the head of the best nation in the world. We want a man at the helm who holds every amendment as a sacred document. Human rights have come by way of amendments. If we were a nation of saloon-keepers and bartenders, it would be a plausible thing to set up a candidate who would exchange a part of the constitution for a mug of whisky. Let's find a man who will preserve our heritage so that this nation shall not perish from the earth. We have that man at the present time. Why look any farther?

Third Congregational Church,
Waterbury, Conn.

G. R. LEWIS.

Christian Missions a Popish Plot

EDITOR THE CHRISTIAN CENTURY:

SIR: In Matt. 10:5 Christ commands his disciples to keep away from the gentiles—heathen, he intended the word to mean—the people Christ called dogs: "Cast not your pearls before swine." The missionaries disobeyed Christ; the Chinese turned and rent them; John Bull, who was raised up to rule the heathen with a rod of iron, had seen ahead and had 40,000 British soldiers there, or no missionaries would be left to report.

Moab—China—is my wash-pot, saith Jehovah the God of Israel. Why waste means on a wash-pot? In Matt. 15:24

Christ says, "I am not sent but to the scattered sheep of Israel." Keep away from the heathen. There is a command to go into all the world and preach the gospel to every creature. Paul explains this when he tells an audience that he is preaching to them to get from among them his own flesh and blood. In other words, he says he has no gospel for the gentiles. He confirms this in Rom. 10:1. But the hierarchy compel the translators to write into the English New Testament that Paul is an apostle to the people Christ told him to keep away from. The New Testament makes Paul then a traitor to Christ. The word "gentiles" has no meaning, no root; it is not found in any dictionary. It is just invented to deceive God's people, the laity.

Upper Montclair, N. J.

JOHN Q. CAMPBELL.

Pictures Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you suppose there are among your readers those who have travel pictures that they do not know how to use? If so, may I ask them for old copies of Asia and the National Geographic for our school for Hindu and Mohammedan girls inside the old city of Lahore? We don't have vast sums to spend on libraries or equipment but we have desires to educate alert little citizens of the world—and how better than by pictures—especially when there is such a dearth of reading material in Indian vernaculars.

Naulakha, Lahore, Punjab, India.

MRS. J. M. BENADE.

Class Conscious Ministers

EDITOR THE CHRISTIAN CENTURY:

SIR: Not many months ago the Detroit chamber of commerce warned the world of the dangers of class consciousness among churchmen. It would be unfortunate for the ministers of that city to invite American federation of labor representatives into

Tours of Interest to Christian Century Readers

Progressive Education

Eight Countries
Lectures at Toynbee Hall.
Visit to Experimental Schools.
Locarno Conference on Progressive Education.
Conferences with Members of Secretariat of League of Nations

International Study Tours

Homelands of New Americans.
Youth Movement.
Capitals of Europe.
Holy Land
Other Study Groups Planned.

Pleasure Tours—Sixteen Countries

Detailed itineraries will be furnished.
Groups limited—Membership restricted.

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their pulpits. Prophets of God should be ministers to all mankind! We are now waiting for similar protests from the federation of labor on the ground that ministers are altogether too friendly with business men as a class. I have a calendar from an enterprising church in East Cleveland, Ohio. I note these items: "Mr. H. (the pastor) will represent the E. C. Kiwanis club as delegate to the International Kiwanis convention in St. Paul next week." And on the next page I find this paragraph: "We join in Cleveland's welcome to the Rotarians of the world who are our guests this week. We congratulate them on their Christian motto, 'Service above Self' and their slogan: 'He profits most who serves best.'" The calendar is dated June 14, 1925, and we have not yet heard of any convulsions in labor circles? Will you please explain?

Brockton, Mass.

CARL KNUDSEN.

THE SUNDAY SCHOOL

Lesson for June 12. Lesson text: Acts 12:5-17.

Peter Delivered from Prison

JAMES had been beheaded. Herod, by whose will he was slain, knew that he had pleased the Jews by this act and his next step was to capture Peter and place him in prison. The idea, no doubt, was to destroy the three leading apostles: Peter, James and John. Consternation seized the little band of Christians; huddled together they prayed with deep earnestness, as one might pray during a storm at sea. Peter escaped. One night, while they were engaged in their devotions, he appeared at the door of Mark's house. The maid, Rhoda, was delighted to see him, but when she went in to announce Peter the disciples thought that she had seen only his ghost. Did they expect their prayers to be answered? One wonders. Peter was free and lived for many years to preach the gospel. He probably died at Rome; we cannot be sure.

Now, it would be dangerous, unwise, and not true to history and to the facts, to teach in a Sunday school class that whenever a Christian is in danger he has only to pray and to get his friends unitedly to pray, and deliverance will come. Can you forget that Jesus prayed in Gethsemane? Your teaching must hold together. Do not teach on Sunday what you cannot practice, without wrecking your faith, on Wednesday. Here is a little child, very sick; the mother is a Christian and she prays earnestly that her baby may live, but death creeps into that home and the child is carried away. The mother's faith is paralyzed. A business man becomes involved, with others, in a big deal. He is a Christian and as honest and hard-working as the day is long. The tide turns and it looks as if all his hard-earned money is about to be swept ruthlessly away. He goes to his room and prays, but the inevitable happens and he is financially ruined. If his pastor had taught him that all he had to do when he was in a tight place was to pray and deliverance would come, his faith, like his fortune, would be ruined. There is no use in piously teaching what will not work out. If one takes his Bible

and looks for seemingly providential deliverances, they are not lacking: there was the Red Sea incident; there was Daniel, and before him there was Joseph. Very interesting, but what do you say when you come to John the Baptist, beheaded in prison? What do you say when you see Jesus carried away from the garden of prayer by Roman soldiers, led by a traitorous disciple? You talk bravely about Luther escaping from Worms, but you pass lightly over John Huss, or you change your theory to suit the situation. As a matter of fact, a lot of pious bunk has been taught about men telling God what to do, as though God sat up on a throne waiting for some puny man to direct him how to run the universe.

Prayer has its place, and it is a place of beauty and power. A prayerless man is a powerless man; he is like a machine when the belt has slipped off. Prayer puts you in harmony with God. Prayer unfurls your sail to the breeze, it does not change the direction of the wind. The scientist prays when he discovers and employs one of God's ways of working. There is only one prayer to make and that is the one Jesus made in the garden: "Thy will, not mine, be done." Prayer is putting yourself in league with God's ongoing program, laying hold of God's good laws.

What I am after is not to destroy your faith in prayer, but to encourage you to make a sane use of prayer. Every day a Christian should seek to keep in harmonious relation with God. This is praying without ceasing. God has his plan for me; let me find it and hold to it. I must not try to dictate to God. The choice spirits are those who pray, "Thy will be done." It will be done, anyhow, but to whole-heartedly yield your life to God's use, is the highest indication of piety and religion. Not less prayer, but more and better. What if the whole church should pray, "Thy will be done!" When God is working, I do not believe he consults your blue-prints, or mine.

JOHN R. EWERS.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Tithing and Tarts

Another correspondent, gently taking us to task for our criticism of the advocates of tithing who represent it as "God's way" and the law of the Lord, sends us a local church paper containing the following metrical announcement of a "food sale," and asks whether we do not think tithing is better than the food sale method of raising money for the Lord's work:

Would you like a fine cake,
Or a nice juicy pie?
A good loaf of bread
Made of graham and rye?

Some cookies or doughnuts?
A fine apple tart?
Things that are pleasing
To palate and heart?

Then come to our food sale
The fourteenth of May,
At Orchard and Wilhelm's.
Remember the day.

Oh, we do, we do. We think tithing is much better. But one thing can be said for the promoters and practitioners of the food sale method. They do not claim that it is "God's way."

Archer Promoted At Yale

Professor John Clark Archer, of the department of missions in the Yale divinity school, has just been promoted from the associate professorship which he has held for several years to a full professorship. Besides being head of the department of missions, Professor Archer is also librarian of the Day mission library. He is a graduate of Hiram college.

Students Are More Orthodox Than Y. M. C. A.

The members of the student Y. M. C. A. at Hampton-Sidney college, Virginia, have voted to withdraw from the general organization and form a local and independent students Christian association because their religious views are at variance with those of some of the speakers and literature sponsored by the national, regional and state Y. M. C. A. In the whereas preceding their resolution they affirmed that they "cherish the evangelical faith in the Bible as the infallible Word of God, and accept the fundamental truths of the Christian religion, such as the Trinity, the virgin birth of Jesus Christ, his deity as well as his human nature, the sinner's utter inability to save himself, the substitutionary atonement of Jesus, his bodily resurrection, and his second coming." The president of the college has expressed his approval of the move.

Tests Needed for Results Of Religious Education

Educators in recent years have given much attention to the formulation of tests to determine the efficiency of the educational process. Religious educators are realizing the need of similar tests for the measurement of the results of religious education. Tentative efforts in that di-

rection have been made, but there is much more to be done. Mr. C. C. Haworth, writing in the American Friend, sums up

the problem: "The crying need of today is for something similar to our standard educational tests in the academic subjects,

Dr. Merrill Diagnoses Protestantism

PROTESTANTISM has three great needs, a great responsibility, and a great opportunity, according to Rev. William Pierson Merrill, who writes on "The true strength of Protestantism" in the Presbyterian Advance. There is a general impression, he says, that something is wrong with protestantism. If there is, protestants should find it out, for "protestant Christianity is the religious hope of the world. The only other hope held out by critics is that some new form of Christianity may take shape. Doubtless it will, if protestantism fails. But protestantism is still strong; no new form of Christianity has yet shown itself or even begun to do so." The defects of protestantism are obvious enough. There are three great needs.

"Our first great need is unity. Everybody is saying that, and it is palpably true. There are wide differences of opinion and judgment as to the kind and amount of unity which is possible and desirable; but it is hard to see how anyone can question the statement that protestantism sorely needs some real unity and cooperation, far beyond anything now in existence.

KNOWLEDGE AND FAITH

"A second imperative task is that protestants learn how to hold knowledge and faith together. That is a supreme need of the world in which we live. The church which can meet that need, which can, without the slightest surrender of its true faith, make room, not grudgingly but generously and warmly, for modern knowledge and ways of thinking, will win the world for God and his kingdom. Christianity is the only religion that has ever attempted to make religious faith and honest thought pull together; and protestant Christianity is the best hope of such union.

"A third great task confronting protestantism is the working out of adequate moral and religious training for youth. In church schools, and in secular schools, there is urgent need of such training. Democracy is not safe unless the mass of the people are taught in the essentials of character. If protestantism can solve these problems, it will live and grow. If protestantism cannot solve them, its day is over, and some new movement must take its place, for they cannot be solved by any religious body now in existence.

"If it is so clear what protestantism needs, why do not the protestant churches go on to meet the call? Why don't they get together, and welcome modern knowledge, and work out means of true moral and religious training?

"The trouble is that protestantism, by its very nature, is not an institution, an organization; it is dependent, absolutely,

helplessly, gloriously, terribly dependent, on each individual man and woman and child. Protestantism can never function properly until that fact is appreciated, and given its full value. The truth is that protestantism is based on a conviction so audacious that it stops just short of absurdity—that it is possible to depend on the conscience and intelligence and loyalty of the average church member. If that fails, all fails. If that holds, all goes on to victory.

A TRACK OR A TREK

"Protestantism in religion is like democracy in politics. Each is going haltingly just now. It is at once the glory and the despair, the hope and the fear, of democracy and of protestantism, that they demand, for their right and strong working, the proper functioning of every individual. We would not have it otherwise. We are convinced that the hope of the future lies in that sort of an order in church and state. But it is desperately hard, all but impossible, to function well, to achieve order, and unity, and efficiency, and vigor, while resting back on the conscience, the judgment, the willingness, the intelligence, the active faith and loyalty, the will to cooperate, of a great host of individuals. But that is what we must do. There is no other way.

"Catholicism is an institution, an organization. It goes on working so long as the individuals inside will let it work unhindered. But protestantism is a movement, a spirit. It cannot act unless the people act. It rests back absolutely on the consciences and minds and wills of the people.

BOUND OR FREE

"Catholicism is like a great railroad, tracks laid, system organized, train ready, steam up. All that is necessary is to get your ticket and climb aboard and keep still, and the train carries you along. Protestantism is rather like a pilgrimage, a movement of population like that of Israel out of Egypt, or that westward flow of people so well depicted in "The Covered Wagon." Some go afoot, some on horseback, some in carriages, some in Fords, some in limousines. Anyone can drop out whenever he will. Everyone can set his own speed. There are leaders, but they cannot compel, they can only advise and persuade. The miracle is that such a company can ever get forward at all. It is so much easier to take the train. But the train runs on lines already laid down; the caravan strikes into new territory, looks for the building of new cities, the founding of new empires. It is a desperately daring enterprise, this protestant venture of ours. But thank God we are in it! Catholicism is on a

(Continued on page 701)

for measuring the progress of pupils in the acquiring of right attitudes and ethical standards, and in the development of moral character. To be of the greatest value such tests would necessarily aim at two things. First, they would measure the pupils' mental grasp of facts, ideals, and principles taught. Second, they would attempt to measure the effectiveness of such teaching by determining action and behavior under specific environment and conditions."

Floating University Did Not Visit the Pope

The Christian Advocate corrects a widely published newspaper report that the 600 American students and professors who have been touring the world on the Ryndam were received in special audience by the pope who gave "his hand to be kissed as each dropped on his knee." Many good protestants kneel and kiss the pope's hand and mean nothing by it. It is the price they pay for a chance to see him. The only thing wrong about the report is that it is not true, according to Bishop E. G. Richardson, who says that not the entire party but two or three dozen visited the pope.

Quakers Build Hostel In Geneva

Since Geneva has become the mecca of students of international relations and advocates of world peace, the Friends have planned and almost completed the construction of a hostel for the accommodation of Quakers who wish to spend some time there in the study of these questions. The hostel will be ready for occupancy about July 1.

Baptist School Receives A Million

Berkeley (Calif.) Baptist divinity school has recently received a gift of approximately one million dollars from L. H. Sly, formerly a Baptist, but now a member of the First Congregational church of San Francisco. This amount is more than all the previous assets of the school and will make possible very considerable enlargements.

Mount Athos Becomes a Republic of Monks

By a treaty signed in 1920, the peninsula of Mount Athos, upon which the fleet of Xerxes was wrecked and which has been occupied exclusively by Greek monks for more than a thousand years, was made a republic under Greek sovereignty. A new constitution has just been granted by the Greek government. It is still the law that no female, not even a cow or a hen, can enter the sacred precincts.

Missionaries of Furlough Pass Resolutions on China

The Missionary Furlough club of the University of Chicago, with a membership of 80 missionaries from twelve countries and eleven denominations have adopted resolutions including the following: "We heartily endorse and commend our government's policy of dealing with China independently of other powers, and urge the continuance of this policy. We recommend the relinquishment of all special treaty rights, including extraterritoriality, tariff control, foreign concessions,

and all other special privileges which interfere with the complete sovereignty of the Chinese people; and that new treaties to this end be negotiated with China on an equal and reciprocal basis. During the period of civil strife and pending the negotiations of such treaties, we favor a frank policy of friendship and cooperation with the Chinese people in their endeavor to attain national, political and economic autonomy, and that the government immediately set a date for the early withdrawal of all American armed force."

Wichita will try Visitation Evangelism

A committee representing 29 protestant churches of Wichita, Kansas, has voted to ask the congregation to approve a plan for a united campaign of visitation evangelism for 1928. There will be no public evangelistic meetings or appeals, but organized teams from the various churches will be thoroughly trained and sent out to do personal evangelistic work. A. Earl Kernahan, who has successfully led similar movements elsewhere, will be the director of the enterprise.

Federal Council Reports on Mexican Oil Situation

The federal council's research department, which has been studying the Mexican oil laws and their relation to American investors, has issued a report which is officially summarized in the following paragraph: "The oil and land controversy between the United States and Mexico rests upon a real grievance on the part of American interests, but not one that justifies, under sanctions of international

law, any sort of forcible intervention in the internal affairs of Mexico, according to a report made public today by the Department of research and education of the federal council of churches. The petroleum law of 1925 is found to have confiscatory features and to be at variance with the understandings arrived at in 1923 as a prelude to the recognition of the Mexican government by the United States. At the same time it is pointed out that such violence as has been done to American property rights arises out of sovereign acts of the Mexican republic in the adoption of her constitution and the enactment of domestic legislation, and that in the present state of international relations each nation, including the United States, "demands the right to be the judge of its own domestic laws, always subject to the limitation that if the operation of these laws results in violation of rights under international law the victim of any resulting injustice may demand, through his government, redress in forms prescribed by international law."

Minister Evicted from Company House

The weekly news service of the American federation of labor reports "the eviction of Rev. William G. Nowell, Methodist clergyman, from a house owned by the Pittsburgh coal company because he refused to defend a union-smashing policy."

Baptists Will Consider Changes In Organization

Among the questions to be considered by the Northern Baptist convention at its session in Chicago are certain matters of

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reorganization covered by the report of the committee of nine. Among these is the recommendation that the home missionary society and publication society adjust their work so as to avoid overlapping, that there be some adjustment between the publication society and the board of education, and that there be a consolidation of the general and women's missionary societies, both home and foreign.

Gettysburg Seminary Will Expand

The directors of Gettysburg seminary, Gettysburg, Pa., at their meeting on May 16 adopted an enlarged program involving the expenditure of about \$750,000. It will include increased endowment, two new professorships, an extension of the undergraduate course, a summer school and a foundation for fellowships.

Forum Discusses the Purpose of Religion

At a young people's meeting held in Pilgrim Congregational church, New York, May 18, representatives of four churches and two Jewish synagogues spoke on the purpose of religion. The pastor, John Walter Hauck, presided. It is reported that he has received much adverse, as well as constructive, criticism for sponsoring such a movement.

Y. M. C. A. Officers Hold Conference in Chicago

The forty-third triennial conference of employed officers of the Young Men's Christian association was held at the Edgewater Beach hotel, May 26. Among the speakers were Dr. John R. Mott, Professor G. M. Artman and other well known workers, both in and out of the Y. Over twelve hundred were expected to attend.

British Baptists Will Not Be at Lausanne

The Baptist union of Great Britain and Ireland has voted not to be represented at the conference on faith and order. Although sympathetic with the purpose of the conference, it observes that the same ground was covered in the Lambeth conferences and that the position of the British Baptists has been fully stated.

Sweden Celebrates Reformation Anniversary

The four hundredth anniversary of the introduction of the Lutheran reformation into Sweden will be celebrated on June 21 in the presence of a distinguished circle, including the King, the royal family, the cabinet and parliament.

Pastor will be Member of Boxing Commission

It is reported in the Kansas City papers that Rev. Burris A. Jenkins, minister of the Linwood Boulevard Christian church, Kansas City, Mo., has accepted an appointment as member of the Missouri boxing commission.

A Catholic School Principal In Norway

Not long ago Lars Eskeland, the principal of the largest high school in Norway, became a convert to Roman Catholicism. Norway is almost solidly Lutheran. A Lutheran news bulletin says: "Eskeland expects to continue receiving state

support, although it is said that he has been in the past a great religious leader among the youth, and his present views are at variance with the state supported Lutheran church. After his conversion to Catholicism, Eskeland, in spite of his former position as leader among the young people, promised to renounce that position and refrain from expressing his religious views in this school or among his pupils. The matter of continuing him in his present position was referred to a committee of bishops, four of whom advised against it, while three of the bishops favored it on the basis of his promise. It does not set well with American ideas to dismiss a Roman Catholic teacher because the country is protestant. Still, it might if he used his position as a means of spreading propaganda. And meanwhile we wonder how long a public school principal would last in Rome if he became a protestant.

New Leader for Lord's Day Alliance

Rev. David G. Wylie, who has been president of the Lord's Day alliance, has accepted an appointment under which he will devote his whole time to the work of the alliance. He was formerly pastor of the Scotch Presbyterian church, New York, and for ten years general secretary of the Presbyterian board of church erection. The statement which he issued on the Sunday question immediately after his election to his new position was a sane and well balanced valuation of a day of rest from the standpoint of both state and church.

Channing Enters the Hall of Fame

William Ellery Channing was one of the first to be honored with an election to New York university's hall of fame, but no bust of him was installed until recently. The dedication of the newly erected bust was held on May 5 and an address was delivered on that occasion by Francis G. Peabody. The bust of Channing was presented by the American Unitarian association. Other busts dedicated on the same day were those of Audubon, Franklin, Farragut, Irving, and Mary Lyon.

Will Encourage Reading The Bible

A "Back to the Bible movement" has been organized by a number of Presbyterian laymen of Paterson, N. J. Its purpose is to place a Bible in every church pew, to encourage the use of the book itself in Sunday schools, and to promote its reading in the home. The representative of the movement is Mr. W. H. Maine, 590 East 27th St., Paterson, N. J.

The Vatican's "Absolute Aloofness" From Internal Politics

The apostolic delegate to the United States—who is, of course a delegate to the Roman Catholic church in this country

and not to the government—has issued a statement to correct the impression that Gov. Smith is in some sense the vatican's candidate. He says: "The holy see is not interested or concerned in any way in the coming presidential campaign, and this by reason of its principle of remaining absolutely aloof from the internal contests in the political circles of every country."

The Problem of the Intellectual Unemployed

Whether it is true that too many young people are going to college or that the courses which they take prepare them too exclusively for white-collar jobs, the complaint arises from many quarters that there is an over-supply of intellectuals. This has to do, of course, only with mediocre intellectuals, for there is always room at the top—because there are so few who can get there. The international student paper, *Vox Studentium*, comments upon the fact that in Europe the intellectual finds it harder to secure employment than the manual worker. The same comment comes from India. The percentage of intellectuals among immigrants to America has been steadily rising.

Defending the Devil In Poland

Recording the fact that a minister recently received a jail sentence and a fine for denying the existence of a personal devil, Professor Philip Vollimer, writing in the *Reformed Church Messenger*, says: "Fundamentalism won a notable victory in Bromberg, Poland, when a protestant pastor was sentenced to 80 days' imprison-

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ment and a fine of \$144 for denying the existence of the devil. As in 'liberty-loving' Poland it is a felony for the press to criticize court decisions, there are no comments on the case beyond the remarks that the devil will be glad to know that he has such fervent defenders. Very likely there is some anti-German politics in it."

The Religious Issue in Baltimore Election

Referring to the city election in Baltimore in May, in which William Broening, Republican and Lutheran, was elected mayor against William Curran, Democrat and Roman Catholic, the Catholic Citizen prints opinions to the effect that the protestants injected the religious issue and utilized anti-Catholic feeling in the interest of the Republican candidate. "Democratic leaders and political observers lay stress on what they believe to be the disastrous effect for the Democratic candidate of the quiet injection into the campaign of the religious issue." The statement of party affiliations in registration showed a Democratic majority of 42,000, while the election gave the Republican candidate a majority of 17,000. One district, said to be unusually strongly Democratic, defeated three Democratic Catholic candidates for the council.

Another View of the Baltimore Case

There is, however, far from unanimous agreement that the religious factor entered seriously in to the Baltimore election. In answer to a direct inquiry for his opinion, Rev. Peter Ainslie, for 25 years pastor of the Christian Temple, Baltimore, and internationally known as a promoter of Christian union, writes: "I doubt very much if the fact that Mr. Curran as a Roman Catholic played very much part in the election, for two reasons: First of all, either he was a divorced

DIAGNOSES PROTESTANTISM

(Continued from page 697)

track; protestantism is on a *trek*. To depend on every man is as terrible as it is glorious.

"It is true that protestantism is in danger today; yes, in serious danger. But not from outside forces. The real danger to protestantism is all from within, in exaggerated individualism on the one hand, and, on the other, in the slipping of loyalty, the loose sense of obligation, the vague feeling of responsibility, the ease with which one can be a protestant in name only. All that is needed for a true revival of protestantism is a facing on the part of every church member of personal responsibility for the religion he professes."

It will be observed that in this case, as with the proposed closer relationship between the Congregational and Universalist churches, it is not suggested that there be any sudden and sweeping action, or any immediate unification of the existing general organizations and missionary agencies, but that for the present the movement be confined to the cultivation of those attitudes and practices which will embody the degree of unity in spirit and purpose which already exists and will provide favorable conditions under which further unity may grow.

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2. When was the first Bible printed in America?
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4. How many windows were there in the ark?
5. Who held up Moses' hands during the battle?

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man or his wife was divorced when he married her, which, of course, would indicate that he is not a very staunch Catholic; and, second, he runs with a type of men that Baltimore is getting very wearied of—not only the political bosses but a general round of associates—that make Baltimoreans feel should not entitle him or any other man of his group to the highest place of honor in the political life of Baltimore. There are others who think as I have expressed, but there are still others who think the religious factor was a large element in the election. Mr. Broening made us a good mayor before and this doubt about Mr. Curran caused many of Baltimore Democrats to vote for the former. Besides, it must be taken into consideration that there is a large free element in Baltimore—particularly large—that has time and again swung backwards and forwards according to the is-

sue, irrespective of the Democratic or Republican candidates."

BOOKS RECEIVED

Sensible Thoughts, by E. George Cosks. Dorrance, \$1.75.
The Galloping Preacher, by Yandell S. Beans. Dorrance.
The Seven Words, by Lawrence N. Sirrell. Dorrance, \$1.50.
Certain Samaritans, by Esther Pohl Lovejoy. Macmillan, \$3.50.
Great Companions, by Robert French Leavens. Beacon Press, \$2.50.
The New Soul in China, by George Richmond Grose. Abingdon, \$1.00.
The Forerunners of Saint Francis, by Ellen Scott Davison. Houghton Mifflin, \$5.00.
The God of the Lucky and Other Sermons, by Samuel W. Purvis. National Pub. Co., \$1.25.
The Kingdom of Happiness, by Jeddu Krishnamurti. Boni & Liveright, \$1.75.
The Interpreter, by Gertrude Capen Whitney. Four Seas, \$2.00.
The Country Doctor, by Honore de Balzac. Dutton, 80 cents.
Emerson's Poems. Dutton, 80 cents.

Canadian Churches Divide Property

MORE THAN TEN MILLION dollars' worth of property belonging to the Presbyterian church in Canada are to be divided between that part of the church which did not concur in the union and the United church in which the greater portion of Canadian Presbyterianism is now incorporated. The commission appointed under the Canadian federal act has made its report on this division. The New Outlook presents a summary of this report in a statement issued by the officers of the United church.

Of the pension funds, the non-concurring Presbyterians received 22.04 per cent of the total. This division was based on an actuarial examination of the number and rights of the individual claimants in the respective groups. (The term "non-concurring Presbyterians" is used herein without prejudice to any claim or right that they may have to any other name. It is meant merely to designate unmistakably those Presbyterian churches which did not enter into the union.)

DIVISION OF COLLEGES

Eight theological colleges were involved, with a total valuation of buildings and endowments amounting to \$3,300,000. Two of the central colleges of the church have been given to the non-concurring congregations, viz., Knox college, Toronto, and the Presbyterian college, Montreal. Knox college building and the buildings and charter of the Presbyterian college, Montreal, had already been vested in trustees for the non-concurring congregations by the Ontario and Quebec legislatures respectively. The commission has deemed it wise to assign also to them the charter of Knox college and about \$550,000 of endowments belonging to these colleges, making a total transfer to them of \$1,650,000, or approximately 50 per cent of the college assets of the Presbyterian church in Canada. Responsibility for this rests in a large measure with the legislatures in question, and the commissioners have treated each college as an entity, giving the charter in the one case and the main portion of the endowments in both cases to the non-concurring body which had received the buildings from the legislatures.

Of the home mission property, \$2,160,000, or 76.7 per cent, is assigned to the United church.

MISSION FIELDS AND PROPERTY

The division of foreign mission fields and property was made by agreement between the two boards. The United church retains about 75 per cent of the property, which amounted all together to \$1,970,000, and the fields of Trinidad, Honan (North China), South China, Shanghai, Korea, and central India, with certain exceptions.

Miscellaneous trust funds and assets were divided in a somewhat similar ratio. "To sum up: out of assets totaling approximately \$10,500,000, property and funds valued at \$3,261,000, apart from their share of legacies vested as at June 10th, 1925, have been awarded to the non-concurring congregations, or about 31 per cent of the whole. It corresponds generally with the proportion of congregations and members of the Presbyterian church in Canada which did not see fit to enter the union."

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American Standard Concordance, Hazard (\$5.00)

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Atlas of Historical Geography of the Holy Land, George Adam Smith (\$7.50)

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Historical Geography of the Holy Land, G. A. Smith (\$6.00)

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The Children's Bible, Sherman and Kent (\$1.75)

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Story of Hymns and Tunes, Brown Butterworth (\$2.25)

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IT WILL surely be understood that, in making this answer, we are not suggesting that there are special subscription cheques now available at this office. There are none. But the cheques which have already been sent out, and have not yet been presented in part payment for new subscriptions, are good no matter when they come back in.

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